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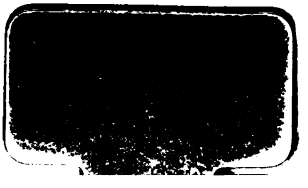

MEMOIRS

OF

MRS. MARY TATHAM.

T. Barber pinx.t

J. Thomson. sculp.t

This Portrait was taken
in the 72.nd Year of my Age.
Mary Tatham

MEMOIR

OF

MRS. MARY TAYLOR.

With a Selection

FROM HER

LETTERS, JOURNAL, AND POETICAL REMAINS.

LONDON

SIMPKIN & MARSHALL, STATIONERS COURT

SOLD BY

MANSON, 24, CITY ROAD, AND 66, PATERNOSTER ROW

AND BY KIRK, AND HOWITT, NOTTINGHAM.

MDCCCXXXVIII.

337.

Mary Tatham

MEMOIRS

OF

MRS. MARY TATHAM,

LATE OF NOTTINGHAM.

With a Portrait.

BY THE REV. JOSEPH BEAUMONT, M.D.

LONDON:

SIMPKIN & MARSHALL, STATIONERS' COURT.

SOLD BY

JOHN MASON, 14, CITY ROAD. AND 66, PATERNOSTER ROW;
AND BY KIRK, AND HOWITT, NOTTINGHAM.

MDCCCXXXVIII.

337.

WILLIAM TYLER,
PRINTER,
BOLT-COURT, FLEET-STREET.

ADVERTISEMENT.

THE writer was well acquainted with the subject of these Memoirs, and had ample opportunities, supplied by personal intercourse, of forming an accurate opinion of her character, religious attainments, and usefulness. It fell to his lot to be requested and urged by Mrs. Tatham's bereaved husband and children, to preach her Funeral Sermon; and on that occasion he was put in possession of materials in writing, from the nature and extent of which, he could entertain no doubt, that some memorial of her life and piety should be produced, of a more permanent form, and admitting of a wider diffusion than a sermon. And, accordingly, when entreated to undertake the task of preparing a suitable account for the press, that many beyond the circle in which Mrs. Tatham had been personally known might behold the light reflected from, and glorify God in her, the writer felt that such an application he could not decline, and hence have arisen the following pages.

Memoirs have, perhaps, never been more abundantly furnished than of late; yet it is presumed that very few are to be had, which delineate female character distin-

guished by eminent piety during so long a period, or supplying so full and well-sustained a portraiture of an "old disciple," as that which is here presented.

There are, no doubt, many experiences and attainments common to all true Christians alike, so that the portraiture of one is that of a multitude; still it may be affirmed, with perfect justness, that whilst the heart of one man answereth to another, even as in water face answereth to face, there are individual varieties of mental and spiritual condition, as there are of physical conformation and external features, which render each man's experience his own, and not another's. The kind of excellence which belongs to one saint belongs to all; but the degrees in which it is experienced, the circumstances connected with its attainment, and the forms, and modes, and fulness in which it is developed and reflected, may be, and often are, somewhat various. The instance now presented is one in which there was a high degree of Christian experience, and a force and clearness of manifestation, by which the subject of it was declared to be an "epistle of Christ, written with the Spirit of the living God."

But little has been required of the writer in the execution of his task beyond the duties of an editor, as the manuscripts left by Mrs. Tatham being so numerous as to furnish a clear, and it is thought not uninteresting, detail of the way in which the Lord her God led her seventy years in the wilderness, to humble her, to prove her, and to know what was in her heart, whether she

would keep his commandments, or no. Let the reader unite with the writer, in ascribing praise to God that she emerged from the lengthened trial, like gold seven times purified, yea, as fine gold, prepared to adorn the temple of Jehovah.

There was about the piety of Mrs. Tatham, a strength and a decision, a completeness, a fulness and a brightness and a density, which all who ever knew her, and were capable of discernment, felt and acknowledged. Its fragrance was most grateful, its fruit was abundant, and its consummation is everlasting life.

His little work, such as it is, the writer commends to the blessing of God, trusting that it will promote the glory of His name, and the edification of His Church.

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MEMOIR

OF

MRS. MARY TATHAM.

INTRODUCTION.

BIOGRAPHICAL WRITING—ITS ADAPTATION AND IMPRESSIVENESS—EXAMPLES OF THE SAME FROM SACRED SCRIPTURE—AND FROM CHURCH HISTORY.

THE value and charm of biographical writings are now generally admitted and felt. No inconsiderable portion of the sacred Scriptures consists of sketches of individual character, which are preserved in those incorruptible pages, not that we may admire only the virtue and graces of heart and life there exhibited, but that we may be stimulated to tread in the footsteps of the zeal and piety of former saints — that we may be followers of them who now, through faith and patience, inherit the promises.

God, who knoweth our frame, does not stir us up to duty merely by considerations suited to our nature in general, but he uses incitements adapted to the various periods of life, to the different stations, opportunities, tempers, and temptations of those addressed, and even to the diversity of sex. His operation on man is correspondent to his frame, whilst

the effect depends on his own grace. But in the use of means he would set every spring in our nature in motion, that all within us may serve him, and be so employed as to minister to that bright and blissful consummation, when

> "The pure in heart obtain the grace
> To see, without a veil, his face."

God does not merely set before us our duty in the authority of precept, but demonstrates its equity and reasonableness, its symmetry and propriety, its excellence and utility, and urges to its performance by the most cogent motives of which our natures are susceptible. Knowing the power of example, he has furnished us with it in great abundance and variety. So that moral excellence is not recommended merely in the abstract, and, as it were, at a distance, and in the coldness of the lessons of moralists and philosophers. He brings it near to us; gives it life, and breath, and action, that we may learn that what his holy law requires is not an ideal perfection, or a dreaming spiritualization, but a perfection attainable by grace, warm with vitality, and substantial as truth.

Female piety occupies a conspicuous place in the inspired volume, and in relation to the work of redemption, God hath put signal honour on the woman. It is required of the husband that he "give honour unto the wife as unto the weaker vessel." This is what the Husband and Lord of the church himself hath done. By woman "hath he sent redemption to his folk." From his relation to this sex, a peculiarity of designation is given to the Most High, to which nothing parallel does or could occur with respect to man. He is called the Seed or offspring of the woman. It was on the promulgation of the first promise, that Adam called his wife Eve, "because she was the mo-

ther of all living." He thus at the same time expressed his faith in the promise of God, and his gratitude for the great mercy promised. For though this name belongs to her in a natural sense, there is reason to think that it was imposed specially in a higher sense; that is, she should be the mother of all who should be made alive to God through faith in the promised Seed. Similar honour is put on Sarah, because she judged Him faithful who had promised.

The first annunciation of the miraculous conception was made to a woman. The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Well might the heavenly messenger use this method of salutation to her, "Hail, thou that art highly favoured; blessed art thou among women!" Well might this unassuming maiden say, "Behold, from henceforth shall all generations call me blessed."

A woman was the first who was honoured to confess the incarnate Word—to proclaim him as the object of her faith. "Whence is this," said the venerable Elizabeth, "that the mother of my Lord should come to me?" The first herald of Christ to the inhabitants of the holy city was a woman. For "Anna, the prophetess, spake of him to all them that looked for redemption in Israel." During his public life, women were the most assiduous attendants on his ministry. To them especially was allotted the honour and the pleasure of supplying his temporal necessities. They "ministered to him of their substance." Nor was this merely an occasional proof of love; they persisted in this good work. They did so while he was in Galilee, while he was on his way to Jerusalem, and during his residence there.

There seems to have been an amiable rivalry among them for this honour. "*Many* women followed Jesus from Galilee to Jerusalem, ministering unto him." When the male disciples, when the apostles themselves were scattered every man to his own home, these holy women knew no home but where their Lord was. They had followed him from Galilee, and they cannot leave him at Golgotha. So strong were the cords of love by which they were held, that neither the fury of his persecutors, nor the terror of the preternatural darkness and of the earthquake, could make them desert their station. They "*stood* by his cross"—they remained there till the dreadful scene had terminated. Not even then could they leave him; they follow him to his grave. They who had stood by his cross now "sit down over against his sepulchre," as if they meant to adopt the language of her whose faith they followed—"where thou diest will I die, and there will I be buried." No male persons seem to have been there save Joseph and Nicodemus. These women could not tear themselves away from the sepulchre, till the great stone rolled to the door of it separated between them and that disfigured form that was lovelier in their eye than all that had life. They seem to leave it only that they might have time before the Sabbath to make the necessary preparations for giving a further testimony of their love. Nicodemus had "brought a mixture of myrrh and aloes, about one hundred pounds weight, and wound the body of Jesus in linen cloth, with the spices." But as if they had thought that the expense that Nicodemus had bestowed was too little for the occasion, or could not bear the idea that some of their own substance should not be consecrated to so noble a purpose, "they returned, and prepared spices and ointments, that they might anoint the body of Jesus."

After the rest of the Sabbath, these women were the first visitors at the sepulchre. They had the first intimation of the resurrection. They not only found the stone rolled way, but the sepulchre empty.

And here there is reason to admire the wisdom of Divine Providence, which so regulated events that the grave should be first visited by them who would be less liable to the suspicion of having carried away the dead body. They who with such ardour and intrepidity testified their love to Jesus, had an honour conferred on them which was withheld from the eleven. They had a vision of angels, who assured them of the truth of the resurrection. Who so worthy of this honour as they who seemed to rival angels themselves in their permanent ministry to the Lord of angels, in their pure and ardent love, in their cheerful service, in the holy vigils which they kept at the place where his body had been laid? They not only prevented the apostles in their visit to the tomb, but provoked them to a similar instance of love. The apostles were loitering every one at his own home, perhaps indulging in carnal sloth, as if unmindful of their bereavement, and indifferent to the promise which respected this momentous morning, when they were aroused by these women, whose ardent affections had put repose to flight.

Is it too much to say, that in this manner hath it seemed meet to God, as it were, *to indemnify the sex for its original subjection*, and to remove, in some degree at least, the reproach of the fall? According to the primitive constitution of our nature, the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. Hence the apostle argues, that she ought to have "power," or "a covering on her

head," in token of subjection; "for the head of the woman is the man." The husband is the head of the wife, even as Christ is the head of the church; and hence wives are exhorted to submit themselves unto their own husbands, as it is fit in the Lord. In innocence, God, in his goodness, gave Adam to be a head to his wife, to be, under Himself, a counsellor and guide. Eve's first error lay in listening to any other counsellor. This stigma is therefore set on the sex by the Spirit of truth: "Adam was not deceived, but the woman, being deceived, was in the trangression." God had eminently endowed her with the powers of persuasion, but she employed them to the worst end; and here there is an awful beacon erected for warning all the daughters of Eve, in their successive generations, of the guilt and danger of using the characteristic influence of their softer natures for enticing man from the allegiance due to his Head and Lord. The subjection required in the primitive state had in it nothing painful. No pride, no passion, no corrupt principle existed on either side, to render the yoke galling. Imposed by the beneficent Creator, it must have seemed easy; but, in consequence of the sin of our common mother, in attempting to throw herself loose from the yoke, its sensible weight is increased. Had Eve continued to make that which was her duty her pleasure, it would have kept her from listening to the deceptive voice of the serpent; and it will not be denied by "the woman that feareth the Lord," that in the reluctance generally manifested to that submission which God requires, the mournful effects of the fall, and of the Divine sentence, are but too legibly written.

While, however, God withholds from woman that honour to which she is incompetent, or rather which is

inappropriate to her, while he reminds her of her activity in the first trangression, by suffering her to feel even duty to be a burden, he confers on her an honour which affords true and abundant solace amidst humiliating retrospection.

It may be further remarked, that the *conduct of holy women is recorded in Scripture as an example to others of their sex.* The history of Sarah was written for their instruction, that they may, on the one hand, avoid her severity and temporary unbelief, and on the other imitate her faith in God, and her obedience to her husband.

The faith of Rahab, as productive of that good work of receiving the spies, is commended, although she sinned in telling a falsehood. We have a beautiful example of the influence of wisdom in counteracting the fatal folly of a churlish husband, and of the efficacy of the law of kindness in assuaging the wrath of an insulted warrior, in the narrative given of the meeting of Abigail with David.

The good sense, the sound logic, the devout confidence of Manoah's wife, were finely displayed in the seasonable and beautiful appeal which she addressed to the benumbing apprehensions of her dejected husband.

Esther, having commiseration of her people, when a severe edict was published to destroy them all, and sweep them from the face of the earth, exposed herself, with great danger to her own life, to the displeasure of King Ahasuerus, purchasing thereby the freedom of her nation and her own just celebrity.

The munificence of Mary in anointing her Lord, though it rankled the latent covetousness of the traitor, is evidently recorded as a testimony of the Divine approbation of liberality and zeal in the things of Christ.

The act is expressly extolled by the Saviour himself, while he ascribes to it an end proposed in the purpose, and secured in the providence of God, which the immediate agent could not have in view—"She did it for my burial." He declares that the savour of this single act of love should be co-extensive in circulation with the sound of the Gospel, and coeval in duration with the flow of time.

And when Christ would powerfully recommend compassion and beneficence to the needy and afflicted, when he would engage the affections of the tender sex in such labour of love, a real character is exhibited. Tabitha is held up to view, as full of good works and almsdeeds which she did, which were an odour of a sweet smell, fragrant as the cedars of Lebanon; the memory of which, also, like these trees of God, is incorruptible. What a blessing in any place is a Tabitha! a mother to the young, a daughter to the old, a sister to the middle-aged, eyes to the blind, feet to the lame, a deliverer of such as are ready to perish!

Herod, having slain James, the brother of John, with the sword, and seeing that it pleased the people, proceeded further to take Peter and put him in prison, delivering him to the charge of four quarternions of soldiers to be kept; but the angel of the Lord appeared to him in the night, took off his double chains, and led him out of prison, who having passed the first and second watch, the iron gate opened to them; and finding that which he thought to be a vision to be a reality, Peter came to the house of Mary the mother of John, whose surname was Mark; where many were at that time assembled for prayer. When he knocked at the door, a maid whose name was Rhoda came to it, who hearing and knowing Peter's voice, opened not

the door for gladness, but ran in and told the company that Peter stood without at the gate. In this narrative mention is made of two women memorable for their zeal and piety; namely, Rhoda, the handmaid, whose joy was so great at the sound of the very voice of Peter, which proclaimed his release from the prison of Herod; and Mary, her mistress, who was a devout hostess, and who, notwithstanding the persecution then raging, gladly entertained the disciples of Christ in her own house, that there they might perform their zealously religious exercises.

Lydia, a seller of purple, believing the Gospel which Paul preached, was baptised with her whole household; after which she entreated Paul and those that were with him in these words: "If ye have judged me to be faithful to the Lord, come into my house, and abide there; and she constrained them."

How much interest is felt in Martha and Mary on account of their conduct towards Christ! how impressively do they manifest their thankful minds to him, the one by receiving him into her house, and the other by entertaining him in her heart. As he was God, he was received of Mary; as he was man, he was received of Martha. They both desired to entertain our Saviour, as Jacob and Esau desired to please their aged father: but Mary made choice of the better part, and was preferred before her sister. And although the care of Martha in entertaining Christ is not to be disregarded, yet Mary's diligence in hearing his doctrine is of purpose preferred, to teach us, that it is much better, with Mary, to study in the word, and first to seek the kingdom of God, than to labour intensely in the world, and to neglect thereby the heavenly kingdom. How deeply to be lamented it is, that with many their

greatest care is to provide for this present life, as the rich man enlarged his barns, wherein he put his store for many years, whilst they never or very late remember to provide for the life to come, like that other rich man, that never thought of heaven till he was tormented in the flames of hell!

These sisters were godly women, and both earnest friends of Jesus Christ; and yet in the manner of their devotion there is such difference, that the worldly affection of the one may be in some sort reproved, in respect of the godly exercise and practice of the other. Martha is greatly encumbered with much serving, where a little service had been sufficient; but Mary is attentive to hear the word of God, which never can be heard sufficiently.

While Mary was careful for the food of the soul, Martha was curious to provide food for the body; her greatest care was to entertain Christ, and to make him hospitable provision; to testify her thankful mind unto him that had done so great things for them, and especially had raised her brother Lazarus from death to life.

It was well done, therefore, of Martha to manifest her gratitude to Christ, but it was not well done, at that time, to show herself thankful exclusively in that manner; it was then time to hear the word, for at that time Christ preached the word; it was not time for her to be occupied wholly in other affairs, and to neglect the greatest affair, the means of her own salvation.

It was no unlawful thing for Martha to labour, any more than it was unlawful for Peter to sleep; but when Christ was preaching, it was not the time for her to be so very busy in serving, any more than it was time for Peter to sleep when Christ had charged him so earnestly to watch and pray. When Christ preached out

of Simon's ship to the people that stood upon the shore, it was not the time for Peter to act the fisherman. But when Christ had left speaking, and commanded him to launch into the deep, then it was time for Peter to let down the net.

All things have their appointed time, (saith the wise man,) and every thing is seemly in its convenient season; but when things are done preposterously, and out of order, and out of proportion, there follow confusion, mortification, and reproach.

Whilst Martha then, upon the whole, is somewhat reprehended for her tumultuous domestic care, Mary is excused and commended for her godly care. One thing is necessary, saith Christ: and what is that one thing? Even to hear the word preached, which is the power of God unto salvation to every one that believeth. A man may better want all things than that one needful thing, and yet men desire all other things, and neglect that one thing which is so needful.

This one thing hath Mary chosen, and therefore hath chosen the better part. Martha's part is good, because it provideth for this present life; but Mary's part is better, because it leadeth to eternal life. It is good to be occupied about our calling, to obtain food convenient; but it is better to be occupied in hearing the word, which is able to save our souls. As the head and foot are both needful in the body, so Mary and Martha are both needful in the present state, due care being taken that the latter is in just proportion. Man hath two vocations, the one earthly by his labour, the other heavenly by his devotion. As hath been said by some ancient writer, there is the active life, which consisteth in practising the affairs of this world, wherein man showeth himself to be like himself; and there is the

contemplative life, which consisteth in the meditation and experience of Divine and heavenly things, wherein man showeth himself to be like the angels; for they which labour only in their temporal or domestic vocations, live like human beings; but they which are conversant with, and labour in spiritual matters, live like angels. When they hear the word, God speaketh unto them; when they pray, they speak unto God; so that there is a continual conference and correspondence between God and them in hearing and praying.

Christ loved Martha for her hospitality; still more he loved Mary for preferring his presence, and for diligence in hearing his word. Christ's word has an appropriateness, a fulness, a savour, and efficacy, which cannot be measured; his people should, therefore, laying aside all maliciousness, and all guile, and dissimulation, and envy, and all evil speaking, as new born babes, desire the sincere milk of the word, that they may grow thereby to perfect men in Christ Jesus: as the fainting hart desireth the water-brook to quench his thirst, so they should breathe after the fountain of living water, which springeth up unto eternal life; and forasmuch as many things are so troublesome, and one thing is so needful, let us seek that one thing needful, the end of all things, even to fear God and keep his commandments, which we learn by hearing and receiving the word of God whereby faith is produced and nourished in the heart.

This is that good part which Mary hath chosen; by so much better than her sister's choice, because it concerneth a better life, and hath the fruition of this present life; Mary hath a double portion, as she heard the word, and did eat of the meat which her sister

dressed; and godliness hath the promise of this life and of the life which is to come. As for all other things, whether they be honours, promotions, pleasures, or riches, they serve only for the maintenance and ornament of this present life, which is so short and subject to mutability; but the word of God is the food of the soul, the bread of life, that immortal seed which bringeth forth fruit unto eternal life. The word of God is precious, because it is so permanent; for heaven and earth must pass, but the word of God endureth for ever. If choice be made of any thing beside, it must be taken away from man, or man shall be taken from it: but if choice be made of this one thing, it shall never be taken from him, neither in this world, nor in the world to come. Blessed—for ever *blessed are they that hear the word of God and keep it.*

But to return from this (unintentionally) extended notice of Martha and Mary. The names of many other women are preserved in the writings of the New Testament, who are characterised by their sanctity and wisdom, and are eulogised by the inspired apostles for the zeal, and talent, and liberality with which they helped them much in the Lord.

In the early ages of Christianity, also, many pious females were conspicuous for their heroism and successful service in the cause of Christianity, and many were happy and glorious in martyrdom. Cecilia, when Tiburtius contended with her in disputation, refuted the opinions then generally held concerning the idolatrous worship of the false pagan gods; so that having convinced him with undeniable propositions and irrefragable arguments, he became a zealous convert to the true Christian faith. Catherina Alexandrina, under the tyranny of Maxentius, argued with all the best and

most cunning sophists of those days, and syllogistically refuting all their schismatical opinions, caused many of them to yield themselves to the sincere profession of Christianity. In her success it became apparent that the wisdom of the world gave place and submitted to Divine knowledge; insomuch that, notwithstanding all the logical cunning and sophistical casuistry in which her opponents were so elaborately practised, they were forced to yield and submit to the authority of her truth-speaking tongue, her wit and reason being illuminated with Divine knowledge from above.

Tabiola, a Roman matron, was very laborious in the reading and understanding of the sacred Scriptures. She had the Prophets, the Gospels, and the Psalms of David almost by rote; and by her continual reading became practised in extensive and more perfect knowledge, and was held in such reverent respect amongst the learned, that St. Jerome dedicated to her one of his learned works. Marcella Romana, for her industry in the Scriptures, in which she was zealously skilled, was in many of St. Jerome's Epistles saluted by name. He wrote a book addressed to her, Of the Contempt of the World; another work, On the Ten Names by which God was called amongst the Hebrews; and a third, Of our Faith, and the Doctrine of the Heretics. St. Jerome also testifies of Eustochium, that being excellently well acquainted with the Greek and Latin dialects, as also with the Hebrew characters, she gave herself up chiefly to meditation upon the Scriptures; reading the Psalms of David without the least difficulty, and was therefore called, in her time, *The new Prodigy of the world.* Anastasia was a devout woman, who, for her faith and ministering to the saints, was arraigned and condemned to the fire, and publicly suffered a most glorious mar-

tyrdom. Constantia is deservedly inserted in the catalogue of women famous and excellent in learning and piety. She from her childhood was so laborious in the best discipline, that, without any premeditation, she was able to discourse upon any argument, theological or philosophical, and was admirably well read in the works of Jerome, Ambrose, Gregory, Cicero, and Lactantius.

How nobly, how heroically, too, have women borne persecution and death for the name of the Lord Jesus! Julitta said, "We women ought to be as strong and constant as men in Christ's cause;" and so they were. Priest's wife said to one who offered her money, "I am now going to a country where money bears no mastery;" and when sentence was read to her, she exclaimed, "Now have I gotten that which many a day I have sought for." Lady Jane Grey, when about to be beheaded, being requested by the Lieutenant of the Tower to write her symbol in his book, wrote the following—"Let the glassy condition of this life never deceive thee; there is a time to be born, and a time to die; but the day of death is better than the day of birth." Alice Drymer, when the chain was placed about her neck, remarked, "Here's a goodly neckerchief! God be praised for it!" Elizabeth Folkes, embracing the stake, said, "Farewell, all the world; farewell, faith; farewell, hope; and welcome, love." Michaela Caignola, a noble matron, seeing her judges look out of the windows, said to her fellow-martyrs, "These stay to suffer the torment of their consciences, but we are going to glory and happiness." And to certain poor women that were weeping and crying, "Oh, Madam, we shall never now have more alms!" "Yes," she

replied, "hold you, once more;" and plucked off her slippers, and gave them, with such other parts of her apparel as could with propriety be spared from the fire. Joan said to her husband, who was at the stake with her, "Be of good cheer; our wedding was but a shadow, an earnest and contract of that solemn and blessed marriage which the Lamb will now consummate." Anne Audebert exclaimed, "Blessed be God for this wedding girdle, (meaning the chain;) my first marriage was on the Lord's-day, and now my second to my spouse and Lord Jesus Christ shall be on the same." Windelmuta said to one that told her that she had not yet tasted how bitter death was, "No," said she, "neither ever shall I, for so much hath Christ promised to all that keep his word; neither will I forsake him for sweet life, or bitter death."

All these are but a small number of a cloud of examples in which the faith and fortitude of female Christians have shone forth resplendent in the face of the most appalling dangers and terrific deaths. Such instances might be multiplied, were this the place or the occasion for citing them. And if in later ages persecution has not been permitted so to rage as to call for actual martyrdom, yet every true Christian is a little martyr.

In times nearer to our own, there have been a goodly number of pious females who were shining lights in their day; and in the community to which the subject of the following pages was attached, many have been eminent for sanctity, zeal, and usefulness. Several of the last generation were persons of strong minds, high resolve, and excellent cultivation; whose gifts and graces were the ornament and the blessing of the

spheres to which they respectively belonged. Mrs. Tatham must be ranked with this distinguished class: indeed, she was the last survivor of that goodly band of devoted, seraphic, pains-taking, and laborious Christian women, by whom the Wesleyan churches of a former age were adorned and served. May their mantle be caught by the sisterhood of the present generation

CHAPTER I.

HER EARLY LIFE—RELIGIOUS IMPRESSIONS—CONVICTIONS—AWAKENINGS—CONVERSION.

THE following is Mrs. Tatham's own account, written by herself, of that period of her life, natural and spiritual, which is of high interest, as occupying the same relation to its subsequent periods, which the bud holds to the flower, and the dawn to the day.

'I was born on March the 4th, 1764. My parents were both professors of religion among the Calvinist Dissenters; whether of the Presbyterian or Independent Church, I am not quite certain. My father, Robert Strickland, was the youngest of three brothers; his father and mother were both the immediate descendants of families of considerable note. His *father's* family suffered very materially through their adherence to the Stuart line, during the Scotch rebellion: and his *mother's*, through having large concerns in the South Sea expedition. My grandfather and grandmother Strickland lived upon their own estate in Westmoreland, and during their life bestowed a liberal education upon each of their sons. My father settled in London, where he married my mother, whose family originally were Quakers, her father being born and brought up one; but in consequence of his marriage with my grandmother, he was disinherited by his father, and left dependent upon the world. After his death, my grand-

mother, having a large acquaintance, and having herself received a superior education, began to keep a school, which enabled her to live comfortably, and also to bring up her daughter to her own satisfaction.

'My father lived only a few years after his union with my mother, and died in the full triumph of faith, when I was about three years and a half old; giving me into the hands of God by faith. After his death, my mother assisted my grandmother in her school as formerly, and for a time things went on well and comfortably; but the effects of my mother's last confinement, which took place after my father's death, together with the loss of her husband, and two of her children, so deeply affected her as to bring on a violent nervous complaint, which ended only with her life.

'After my mother's departure, my grandmother superintended my education entirely until I was about twelve years of age, when, through cross providences, my grandmother's affairs became adverse; in consequence of which, my uncle, Daniel Strickland, of Leeds, who had the care of my little property, sent for me, and having no child of his own, he adopted me, and acted the part of a tender and affectionate parent towards me, in all respects, during his life; and when he died, left me entirely independent in the world.

'The first religious impressions I ever remember to have received were when I was about five or six years old. I had been reading in the Revelations, and was powerfully struck with the description of the new heavens and the new earth, and also of the last judgment. I thought much about these things, and often wondered within myself whether *I* should ever be admitted into the New Jerusalem, or escape the second death. About this time I had a dream respecting a little boy, near

my own age, the son of a Mr. Paine, with whom I used to be very familiar. I thought I saw a ladder that reached from earth to heaven, upon the top of which stood an eagle, which called upon this little boy to ascend it, which he immediately did. I began to follow him, and ascended many of the steps, when the eagle called to me, and bid me go down. for my time was not yet come; upon which I immediately descended, and awoke. What became of this little boy afterwards I do not remember, neither do I recollect ever seeing him again after this dream; but it made a strong impression upon my mind.

'When I was about seven years old, I reflected a great deal upon God calling Samuel: I remember lying awake many nights, expecting that He would call me in like manner. About a year previous to this I began to work a sampler, and made choice of Addison's version of the 23rd Psalm to insert in it. They who superintended my work remonstrated with me about its being too long, saying, it would take up so much room as to exclude the necessary ornaments; but I still persisted in the choice of it alone, urging, "That the Lord was my Shepherd, and that He should be my Shepherd." I also remember lying upon my face before God, as Abraham did, as well as receiving many Divine impressions when about that age. I was deeply affected in reading the dying experience of a good woman; also the lamentation of a sinner wrought very powerfully upon my mind; and the idea of Christ coming in the clouds of heaven, with all the holy angels, sometimes affected me with fear, and sometimes with a degree of pleasure.

'When about eight years of age I had a very bad fever, but do not remember having any fear of death,

or any uneasy sensations; neither do I remember having any good impressions from that period until I was about thirteen: one cause to which I attribute this was my grandmother's too lax discipline, not correcting me in real errors, nor restraining me from improper acquaintances; her fondness for me being such that she could see no fault in me. Thus I swam with the tide of corrupt nature, forgetting the Lord who bought me, and lightly regarding the Rock of my salvation, until the Lord provided for me in a better way, by my removal to Leeds; and also for my grandmother, by taking her to a better world. How I was kept during the few last years that I remained with my grandmother Palmer, is a mystery to me; the corruptions of my nature being very great, my temptations strong, and my liberty almost unbounded; but God was merciful to me, and removed me from the evil to come: He delivered my soul from death, mine eyes from tears, and my feet from falling.

'When I first came into Yorkshire, a sense of God's mercies towards me impressed my mind deeply, and I felt power over myself to act from superior principles; but a fresh scene of temptation presented itself to my view—the pleasures and vanities, the honours and friendships of the world, began to engross my attention, and I became vain in my imagination, and foolish and corrupt in my desires and pursuits; yet the Lord followed me with conviction, and I saw that all was vanity and vexation of spirit.

'At the age of thirteen, I began to apply myself to some of my old exercises for the improvement of my mind, and set myself to study and learn afresh things I had almost forgotten. I began again with my Bible also, and set myself a number of hymns which I had

made choice of to learn by heart; but the players coming into the town, and my taste for stage entertainments, together with the many opportunities I had of indulging myself in this amusement, wore off my serious impressions, and I pursued, with redoubled ardour, all my pleasures without fear or restraint.

'When I was about fifteen, the Lord began to work upon my mind again, and some circumstances which occurred about that time had a good effect upon me. An old neighbour of ours, a pious Calvinistic Dissenter, often took me with her to hear Mr. Edwards, at the White Chapel, both on the Sunday and week-day evenings. I do not remember receiving any real spiritual advantage by going with her; only, I thought I was doing the will of God in so doing. About this time, the old lady told me a remarkable dream she had had concerning me; adding, she believed the Lord had a favour towards me; she thought she was looking up to heaven, and saw my name written at full length in the sky, in large letters of gold. At this time, it did not make any particular impression upon my mind; but I was pleased with the idea that God had a favour towards me, especially as it tended to strengthen an impression of the kind which I had had from the first dawn of reason. But I did not retain my religious impressions long; the players coming again into the town, opened afresh the floodgates of temptation, and I once more bartered the things of the kingdom for the fooleries of the world; yet conviction followed me, and I sometimes had a faint desire to serve the Lord; but I could not sacrifice my idols, and was once brought to this awful conclusion, to run the risk of perishing in my sins rather than part with my idol pleasures. From this time the Lord seemed to give over striving with me, and I was left apparently to take my fill of pleasure;

yet I did not entirely cast off the fear of God, but was moral and conscientious in my outward conduct and behaviour. I went to church and said my prayers, as many such like self-deceivers do now-a-days; yet the Lord did not quite leave me to myself, but followed me still, by imbittering my pleasures, crossing my designs, and thwarting my schemes of worldly happiness.

'One thing which led me farther from God, and proved a snare to me, was, the having been permitted to see, when a child, some tumblers and rope-dancers, which gave rise to many foolish imaginations, that increased with my years, and led me into a train of thinking, altogether vain and unprofitable, and produced many romantic ideas and imaginations, which were greatly strengthened and multiplied by theatrical amusements, and reading romances, novels, &c., &c. I had formed many imaginary schemes, and committed many of my thoughts to writing, both in prose and verse; and this inclination so increased upon me, that I could scarcely refrain from pursuing my studies upon the Sabbath-day; yet I do not remember that I ever went further than looking into some improper books for a few Sundays previous to my beginning in good earnest to seek the Lord; but my mind had become so estranged from God, that I could not endure the sight of a Bible, and dreaded the return of the Sabbath, because I durst not fully give the reins to my imagination, nor follow my pleasures on that sacred day; and I do not know that I had been at a place of worship for many weeks before I began to seek God, but always made some excuse for remaining at home. My uncle being a man who feared God, and who had formerly experienced much of his goodness, observed my growing disregard of the Lord's-day and non-attendance at public worship, and insisted upon

my going *somewhere*, were it even to the *mass house!* Soon after this, he bid me go one Sunday evening to the Methodist chapel, and ordered one of the servants to attend me; I durst not refuse, but resolved only to stay until the text was taken. The girl who accompanied me had more of the fear of God before her eyes than I had, and would fain have stayed; but not daring to leave me, we wandered about in the snow together, (it being the depth of winter,) until we thought the preaching was over, and then returned home. So great was my dislike to the Gospel of God, that I could willingly endure the cold on a dark and uncomfortable night, rather than worship amongst His people. Yet in the midst of all, I was graciously preserved from following the full bent of my inclinations, and from falling into those temptations and snares from which many young people suffer, especially when thus dangerously situated; yet in the midst of various temptations, a round of pleasures, and the trifling amusements and follies of an unthinking world, some considerations had great weight with me, particularly as it regarded my general conduct, which proved a check to the vehemence of my inclinations; first, the scandal of sin; this seemed to me worse than death. The credit, character, and favour of my friends and family, (especially my uncle's, which was dearer to me than life,) always kept me within the bounds of moderation, and made me fearful of exposing myself to temptation, so that I was continually upon my guard. The thoughts also of a future judgment, and of standing before God and assembled worlds, made sin appear both hateful and dreadful; my conscience was often terribly alarmed at the thoughts of eternity and the coming of the Son of man in the clouds of heaven; violent rains, thunder

and lightnings, meteors, &c., used to affect my mind with fearful apprehensions, and often drove me to seek God, for a season.

'Before my conversion, I received, on several occasions, extraordinary answers to prayer, and was clear that I was heard in that I feared, even before there was any appearance or likelihood of my desires being accomplished. It likewise pleased the Lord, gradually to wean me from some of my favourite amusements, before I had any true sense of religion, that of playing at cards in particular. One evening, while my aunt and myself, with two or three others, were engaged in a game at whist, we were dreadfully alarmed with a tremendous and most horrifying noise; I turned pale, threw down my cards, and refused to play any longer. I was, however, persuaded to resume them, but had no sooner begun to play, than I felt as if I were seized with death; and the company became as much alarmed with me, as they had just before been with the unnatural noise we had heard. I have often thought that if I had persisted in finishing the game, I should have died; and I believe I never played at cards above once afterwards, and then it was with fear and trembling. Often I have been seized with terror in the theatre, and dreadful apprehensions of death and eternity, in the midst of my pleasure; and yet, for all this, I continued thoughtless and careless about my eternal state, until I was about eighteen, when it pleased the Lord once more to awaken my conscience.

'It was a custom in our family always to read the word of God on a Sunday evening; this had long been an irksome task to me, which I durst not refuse, yet often sought to avoid. One evening, I was reading, at my aunt's request, the fifth chapter of Hebrews, when my uncle began

to ask me some questions about Melchizedec, who he was, &c., I found myself utterly at a loss for an answer, for although I was conversant with the historical part of the Bible, and the four Gospels, yet I was a stranger to the spirituality of the Scriptures, and altogether opposed to their purity; consequently, I knew but little of the epistles and the prophetic parts, excepting the Revelations. My uncle, being a man of experience and understanding, explained the chapter to me, which filled me with consternation and shame, for having spent my time, till then, in the pursuit of folly instead of true knowledge, and for neglecting the things which pertained to my everlasting salvation: upon which it came powerfully to my mind, "if thou wilt give up thy pursuits, and set thyself to seek God, thou shalt understand far more than this;" my heart replied, "I will, Lord;" and I immediately felt a power to break loose from every entanglement. I sought the Lord that night in earnest prayer, but the day following, I felt a secret shrinking back, and an unwillingness to give up my studies; but resuming my resolution, I determined to destroy every inlet to temptation, lest it should afterwards prove a snare to me. Accordingly, I took all the productions of my pen, and committed them to the flames, not sparing one; I then proceeded to burn my play books, novels, romances, &c., judging it not right to dispose of them to others, when I saw it wrong to keep them myself.

'I now set myself to pray, and read the Scriptures three times a day, and made use of a very good manual we had in the house, for that purpose; but finding very little advantage from a form of prayer, and no light into the word of God, I was led to reason whether what I had felt in my own mind, and the impression I then received, were not altogether a delusion,

and whether the resolution I had made was not founded upon the mere strength of my imagination. But I was enabled to overcome this temptation by reflecting upon the reasonableness of a religious life, and the decided advantage it had over a dissipated one. And from a conviction that what I had been pursuing was a mere phantom, and would delude me in the end, and that the knowledge upon which my eternal happiness depended was the *only true* knowledge, I concluded that the resolution I had made was both commendable and rewardable, and that, by a steady perseverance in prayer, and reading the word of God, I should finally obtain a competent knowledge and understanding of it. I therefore determined to go forward, regarding it as not a little sin to put my hand to the plough, and afterwards to look back; besides, I feared, lest by mocking God, in going back from my purpose, I might provoke him to depart from me, and leave me to perish in my sins. Sometimes, indeed, through the darkness and heaviness which I felt, and my ignorance of Divine things, I was led to imagine I should never see better days, and was ready to accuse myself for having given up those pursuits, although visionary, which had yielded me some delight. The idea of dragging on such a dull, melancholy life, as I was then commencing, seemed almost insupportable; however, the thought of being excluded from the kingdom of heaven for looking back, weighed much with me, and I durst not be found turning about any more.

'Being tired of my form of prayer, I took the Common Prayer Book, and began to examine the Collects and Liturgy of the Church of England; also the Catechism, Baptismal and Confirmation Services, but still found no relief. About this time, Kempis's Chris-

tian Pattern fell in my way, and a few of Mr. Wesley's publications; among which were his Treatise on Christian Perfection, and Mrs. Harper's Journal. I do not remember deriving any benefit from reading the Treatise at that time, but was stirred up somewhere about that period to keep a diary. Soon after, I went to visit a friend near Sir George Cook's, in the neighbourhood of Doncaster; whilst there my uncle wrote to me, and sent me Cornelius Cayley's Echo; but I did not rightly benefit, by it although I read it with great attention and desire, for the veil was still upon my heart, and I found it difficult to read or pray with any comfort or satisfaction to my own mind, nor do I remember receiving any light from God or any help from man for some time.

'After my return to Leeds I paid a visit to Bramham Park, where I had a great fight of temptations to encounter. I received the Sacrament for the first time on the Sunday after my arrival; so ignorant was I, that I expected some outward manifestation of God's presence; but being disappointed herein, I began to seek him more earnestly by prayer, and was so far convinced of right and wrong, as to know and feel the friendship of the world to be enmity with God; and although I could not enjoy its company and amusements as I had formerly done, yet I had not sufficient resolution to withdraw myself from them. This brought darkness and guilt upon my mind, from which I found it impossible to get free. On the Thursday following the Sacrament, there was the most dreadful storm of thunder and lightning ever remembered. I expected to be struck dead every moment for having sinfully conformed to the world *after receiving the sacrament;* and covenanted with God to be his faithful servant, if he would spare

me. I now began to find a little more comfort in reading the word of God, and in prayer, but still did not receive any light upon the Scriptures, which was a source of temptation and discouragement to me.

'About this time, I imbibed some strange notions, rather inclining towards enthusiasm: and met with a Calvinist book, which, though good in itself, said a great deal against inward righteousness, and tended much to put out a degree of light that I had received from a sermon of Mr. Wesley's, which had been peculiarly blessed to me, upon salvation by faith. I now formed a resolution to read no books but what I believed to be written by inspired men: yet I was, notwithstanding, frequently induced to read various authors upon different points of doctrine, which tended greatly to perplex and embarrass my mind. I felt I could not receive the doctrine of imputed righteousness, as the Calvinists hold it, and was often brought into great darkness and distress of mind concerning election and reprobation. After I had walked awhile in this way, without receiving either light or comfort, I began to dispute my state, and consider myself as deceived, and out of the way; yet I durst not turn back, lest I should never be able to find the way of life, and so be cast off by God eternally. I therefore resolved to go on as I had begun, in fasting and prayer, reading God's word, and avoiding every thing I believed to be sinful, or opposed to the religion of the Gospel. But I could not overcome myself with regard to rising early; I often purposed, and as often found myself overpowered with drowsiness, and an inclination to indulge nature a little longer, which brought great darkness and condemnation upon my mind, and caused me to go heavily along, mourning under my load, without any sense of my acceptance

with God. Yet I continued to plead with God till he showed me that I had passed from death unto life, by the love which I then felt in my heart to all true believers, by whatever name they were called. Still Satan tempted me to think I was deceived: but by continuing in prayer, and in reading the word, I got more light, strength, and comfort. Satan, however, continued to follow me with unbelieving temptations, and I was too prone to listen to his wily suggestions; consequently, I became low and depressed in my mind, and full of gloomy apprehensions of God's wrath. In this state I went, one morning, to the old church, but being too early, I went into the choir to meditate until prayers began; when, on looking up, I saw these words written, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." I cried out immediately, "I do believe, I do believe, I can believe!" Instantly all my doubts and fears vanished, and I found such a power of faith as I had never before experienced. About this time Mr. Atkinson's brother preached from "The wages of sin is death," &c. I had never heard such a Gospel sermon before, though I had constantly sat under Mr. Atkinson's ministry on Sunday afternoon: but I then got such discoveries of Divine truth, and of the way of faith, as transcended all my previous knowledge or conceptions. Miss P. being at our house, and inclining to love and fear God, we both attended Mr. Atkinson's private evening lectures for young women; one of which was made a peculiar blessing and comfort to my soul. But not being perfectly satisfied with the light I obtained under Mr. Atkinson's preaching, and being altogether dissatisfied with the remainder of the clergy in

Leeds, I was tempted occasionally to wander from the church; sometimes I went to the Baptists, both Particular and General, and sometimes among the Independents; still I got no good, but rather became dark and perplexed in my views of the Gospel. All this time I never went near the Methodists, having, through report, a strong prejudice against them, believing them to be a set of mere hypocrites and evil doers; the Lord, however, was gracious to me in overcoming my prejudices, and drawing me by his own power among that poor and despised people.

'In the afternoon of the day when I first went to the Methodist chapel, I had been, as usual, to hear Mr. Atkinson; he was particularly lively and alarming, and spoke of the last judgment in the most impressive and striking manner: my mind was so sweetly drawn under his discourse, that I was ready to cry out—

> "I hear the rumbling wheels, and pray,
> Triumphant Lord, appear."

After my return home, I retired as usual to pray and meditate upon the word, when I became exceedingly depressed, and my mind greatly clouded and bewildered, so that I could neither read, pray, nor compose my thoughts. I thought, surely God has not forsaken me! I was happy and blessed when I came home, but now I am far off; my hope is gone; yet I considered it might perhaps be a temptation permitted to happen unto me for the trial of my faith, and so resolved to struggle on. At last it came powerfully to my mind, "Go to the Methodist chapel." I thought, "No; I have been to church; and I cannot learn any thing among the Methodists which I do not know; besides, they cannot give me better instruction than I have received this afternoon under Mr. Atkinson." Still it followed me—

"Go to the Methodist meeting;" and as I perceived no light or comfort from God, either in prayer or reading, I concluded to follow this impression for once. Before I went I retired into my room, and taking up the Golden Treasury, I opened upon the words, "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not." These words came with such extraordinary power to my soul, that I went to the meeting, looking to, and simply *depending upon God.* Who the preacher was I cannot tell, neither do I recollect what kind of a discourse he made; but his text was, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you;" and while they were singing,

> "Love divine, all loves excelling,
> Joy of heaven, to earth come down,"

I felt such a heaven descend into my soul as I never before experienced, neither had it entered into my heart to conceive the glory of such a Divine manifestation. I could see nothing but light, and felt nothing but an ecstasy of love; I was, as it were inwrapped in a sunbeam, and could scarcely forbear exclaiming, This is what I have been so long seeking after; why did I not come sooner among this people? but now this people shall be my people, and their God shall be my God!

'As I had long been called a Methodist on account of my religious strictness, I felt something like a glorying in the reproach, accounting it greater riches than the treasures of Egypt. Some years previous to this, I heard the Moravians, and was so much affected under their discourses, as to be secretly inclined to join them, but could not on account of my friends and situation in

life; but every objection in my own mind was removed with respect to the Methodists. I therefore determined to embrace the first opportunity of uniting myself to them; I attended their preachings at all opportunities, and began to feel acutely when I could not be admitted to their society meetings; but the preachers sometimes gave leave for seriously-disposed persons to attend them, which gave me some consolation.

'The love-feast drawing nigh, and having a great desire to go to it, I took courage, and went to the preacher to obtain an admittance ticket; for I did not know a single individual amongst the Methodists, neither had any one vouchsafed to take the least notice of me: however, I got one, and found it good to be there; but not being a member, I thought I had no right to speak, though I could have told them how great things God had done for my soul.

'I now began to love the Methodists more and more, yet often had misgivings about joining them, through fear of persecution from my friends; and not knowing any of them, I never made any efforts to join the society. O how often have I longed to be in their private meetings; and hung about the doors where they were held, none taking me by the hand, and saying, "Come with us, and we will do you good." But the Lord saw my weakness, and opened a way for me when I least expected it. One day, having occasion to buy some hosiery goods, I went to the nearest shop, which happened to be Mr. Smith's, and found Mrs. Smith and her two daughters in the shop. While paying for what I had purchased, Mrs. S. said, "I think I have seen you at the Methodist chapel." I replied, "I dare say you have." She then asked me if I had joined the society? I said, "No." This she lamented,

saying, that she thought it would be a great advantage to me to meet with the people of God, and that it was not a little honour to have our names enrolled amongst his people. I told her that I should very much like it, but that I was unacquainted with any of the Methodists, besides which I was afraid of my aunt knowing it. She asked me if I should like to go to a class, and told me that her daughters were going to one that evening, and that if I pleased I might accompany them. I thanked her, and engaged to call upon them that evening if I had opportunity. I went, but was too late; yet I thought as they had invited me I would follow them: so I ventured to go to the house where they met, and inquired for Miss Smith, who came out and introduced me to the class-leader, Mrs. Rhodes. I cannot say that I derived much benefit at that time, but I was determined to use every means God put in my way. From that time a close intimacy took place between me and that family; I could go and unbosom my whole soul to them upon all occasions; and our friendship abounded yet more and more.'

And no wonder, since by their means she was introduced to fellowship with the Church of Christ, and came to participate in the sanctity and joy of spiritual communion. How desirable it is that inquirers—seekers—should be thus taken by the hand, and assisted into the fold, around the entrance of which they are anxiously waiting for admission, and upon the provisions of which they are longing to be fed!

CHAPTER II.

HER UNION WITH THE WESLEYAN METHODISTS—DEATH OF HER UNCLE—HER MARRIAGE.

Mrs. Tatham's personal narrative, from her own pen, proceeds as follows:—

'In September, 1784, I received my first ticket from Mr. W. Thompson, who had given me admittance to the love feast; he recollected me, and could hardly help weeping when he presented me with a ticket. He asked me some pertinent questions, which I answered to his satisfaction, and what he said to me made a lasting impression upon my mind. "Remember," said he, "you are sealed by the Spirit of God, to the day of eternal redemption." His words were weighty and powerful, they seemed to be spoken peculiarly under the influence of the Spirit of God; I felt no doubt but it was as he said, and I went on my way rejoicing.

'I now began to dress and to walk more consistently; I laid aside whatever tended to draw me from God, and began to suffer greater opposition and persecution, as I grew bolder for God. I was often sent for to visit sick persons, and from the beginning of my conversion, it had been strongly impressed upon my mind, that God intended me to fill up some considerable place in his Church. I had a strong desire to work for the Lord, to fight his battles, and to promote the glory

of his kingdom in the salvation of souls; but when the Lord called me to act on one particular occasion, I begged to be excused, and said, "Send by whom thou wilt send, but not by me." Nevertheless, I believe, had I been faithful and taken up my cross, in this first instance, I should have been strengthened to go on; but I yielded to the body instead of denying myself, and thus insensibly drew back from the glory that awaited me. Nevertheless, my zeal for the Lord did not die away, and I sometimes felt more than I was well able to bear.

'I now began to suffer greater persecution from my friends, especially from my aunt; but the Lord wonderfully supported and strengthened me. My faith and love were abundantly increased, and I had many tokens of his favour and loving-kindness towards me. Before my conversion, my aunt indulged me, to a fault; I had money to squander at my pleasure; but after I became a Methodist, she would not let me have any with her consent; but my uncle, who before had been more sparing of his cash, now opened his hand and gave me a sufficiency for all my needs. I had given away all my money but one half-crown, which I kept in remembrance of a friend, this I had in my pocket when they were making a collection at the chapel; I gave it freely to the Lord, not knowing how or when I should have any more; the next day, the Lord sent me a full supply, and I have never wanted either silver or gold from that day to this.

'The Lord had been convincing me for some time past, that I must break off a matrimonial connexion which I had formed, a considerable time before, with an individual in Leeds. I saw it quite wrong to be unequally yoked together with unbelievers, and he had

often told me, in the beginning of my conversion, that he feared I was going to turn Methodist, and that if I did, his affection for me would decline; at that time I felt what he said, but thought he might be brought to think differently. I assured him that I was not a Methodist, and that I never intended to be one, but that it was right to be religious and serve God, to which I hoped he had no objection; he signified that he had not, provided I were not righteous overmuch.

'But now he began to show a great dislike to my whole conduct, and said some very unkind things to me, which gave me an opportunity of telling him he was at liberty, if not satisfied, to act as he pleased; but for my own part, I was decided with regard to the choice I had made, and would not go back from it. Upon this he left me, and I saw him no more for some time. But he, repenting of his conduct, and acknowledging himself wrong, and I, being given to understand that he had been induced to say what he did through the instigation of my aunt, felt inclined to forgive him, upon his promising not to oppose me in the ways of God, which he did; and, moreover, promised to attend the Methodist chapel along with me. But I soon found there was no change in his mind, and no love in his heart either to God or his people. I saw that I had again entangled myself, contrary to the will of God, when I might have been honourably at liberty; this brought me into great straits, and became a source of sore trial and temptation to me; for how to extricate myself a second time, I knew not. My conviction also daily increased, on the impropriety of such an union; I bewailed my foolishness before the Lord, and earnestly sought his direction. For a time my way seemed quite

blocked up, and my escape from this temptation almost impossible. Having his word of promise to be no hinderance to me, I felt as though I should act unjustly towards him if I broke it off again; but when I hesitated, and went mourning before the Lord, he again applied these words; "Be ye not unequally yoked," &c., "but come out from among them, and be ye separate." Yet I wavered, hoping that he might still be converted, and walk with me in the way to heaven. I thought I ought to give him a fair trial. But the Lord was merciful to my weakness, and sent me this positive command, which overthrew all my foolish reasonings, and made me ready to acquiesce in his will if he would make a way for my escape; the word was, "Thou shalt have no inheritance in their land, neither shalt thou have any part amongst them; I am thy lot and thine inheritance, saith the Lord."

'Soon after this, the Lord by his own hand wrought out my deliverance, and set me quite at liberty from this entanglement; but although I had got my liberty, it was with some difficulty that I was enabled to keep it, snares being laid for me on every side; but through the mercy of the Lord, I was preserved in the midst of danger and temptation.

'My uncle, perceiving me to be greatly tried, wished me to go out of town; I accordingly came to Nottingham, and remained here a considerable time, and had frequent opportunities of hearing the Methodists. Here I first became acquainted with my dear husband, although for some time after this I had no idea of ever marrying, it being contrary to the secret purpose of my heart, when the Lord so graciously rescued me a second time from the snare of the fowler.

'After my return to Leeds, I gave myself up more fully to the Lord, and drank deeper and deeper into the Spirit of holiness; but not being fully established in my judgment, and understanding but little concerning the differences between the Calvinists and Methodists, yet loving the truth wherever I found it, and earnestly seeking after it, I read books that greatly perplexed and puzzled my mind. I began to reason about faith in Christ, election, and reprobation, &c., and thought I certainly must be a stranger to Jesus Christ and the true method of believing, and that I was not certainly elected, or I should not be left in doubt. I prayed, and read, and searched, and became more and more embarrassed and distressed, as well as more uncertain in my conclusions, every day. Sometimes I got a little light and thought I saw clearly, and then again I was led into fresh and unprofitable reasonings.

'About this time I met with Boston's Fourfold State, and being formerly acquainted with a young lady, a Calvinist, who was converted to God about the same time that I was, I became more and more perplexed with her experience, as it did not at all agree with mine. Yet I thought she was right and I was wrong. As she was a person of great piety and good understanding, as well as great knowledge of the Scriptures, and appeared fully to understand the way of faith, I paid her a visit, but returned without obtaining any real relief.

'After this, I went with a friend to the White Chapel, where I heard one of the best discourses I ever remembered, from Heb. xii. 1, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." I received so much benefit, that I determined to go

again in the afternoon. Mr. P. preached upon the decrees. I was again put upon the rack, and came home distressed, burdened, and miserably perplexed. I determined never to go any more, but I continued to read Calvinistic authors till my mind became confused; and the more I read the more I was left in doubt, and the more uneasy I became, and the more unsettled in my judgment; yet I continued seeking the Lord with all my heart, sometimes leaning towards Calvinism, and sometimes towards Methodism; but, whenever I leaned towards my first principles, and simply received the truth, my soul rose, and I became happier and stronger, more active and more useful; but when I leaned towards Calvinism, I grew dark, unhappy, and full of doubt and perplexity. In this state I continued for some time, when, meeting with some mystic authors, I was involved in a fresh labyrinth, and began to doubt every thing. My past experience appeared to me to be a delusion, and my faith, barely speculative, and unsound. Often have I laid down at night, fearing lest I should awake in hell; and often I have not dared to sleep, lest not being one of the elect I might perish before the morning light; and feeling no faith, no hope, no assurance or comfortable views of Christ's atonement, I became exceedingly miserable; yet I continually prayed and besought the Lord to have mercy upon me, and teach me the way of faith, to show me his will, and make me acquainted with the right way of salvation, when the following Scripture was applied; "Inquire for the old paths," &c. I began again to seek, but still remained uncertain and perplexed. One thing which greatly tended to hinder me, was the removal of Mr. Bradburn from Leeds, under whose ministry I had greatly pro-

fited, and Mr. —— coming in his place, whose manner, &c., were so exceedingly trying to me, that I often wonder how I continued among the Methodists. I obtained no help whatever for my soul under the preaching at the chapel, for one whole year; yet I continued to go there, as well as to the church, which, of the two, was the most instructive and beneficial to me.

'The following year, Mr. Duncan Wright came into the Leeds circuit, and I began to receive a little benefit; my mind was in some measure relieved, my understanding became more enlightened, and my judgment more settled, though at times I was troubled with unprofitable reasonings. My uncle, perceiving my perplexity, bought me Fletcher's Checks, and Scripture Scales; in reading them, the light shone clearly upon my mind, and I saw whereabouts I had been. I received the whole truth in the love thereof, and unfeignedly praised God for having so wonderfully preserved me from the spirit of error. I was now freed from all my reasonings, and I obtained such a glorious liberty as I am not able to express. Light from God shone clearer and brighter on my mind; my soul was raised to God, and united to him by living faith; I saw clearly that Jesus Christ did not come to destroy the law, but to fulfil it, that it might also be fulfilled in us, who walk not after the flesh but after the Spirit; and I did truly experience that the law of the spirit of life in Christ Jesus had made me free from the law of sin and death. My eyes were now fully opened, so that I could detect the Calvinistic* error wherever I met with it; and I never felt more thankful to God, than for keeping me in the dark and cloudy day from the mists of Antinomianism: but the Lord is good, and

* Mrs. Tatham sometimes seems to use the word Calvinistic in the same sense as the word Antinomian.

will not suffer those who seek him with their whole heart, to be led astray by the spirit of error and delusion. I sought the truth only in the love thereof, and was willing to be instructed by any means, and God did indeed appear in my behalf, and taught me the way wherein he would have me to go. I now, as it were, walked and talked with God! His word and his law became so clear and familiar to me, that I meditated therein day and night. My soul made her boast in the Lord continually, and I determined to sell all, that I might obtain the pearl of great price. My knowledge in the Scriptures increased daily, so that I could say with David, "Thou hast made me wiser than the aged." I now set myself stedfastly to improve my talents, and studied more than one half of my time every day; sometimes I had such glorious manifestations from the Lord, and such clear light into his word, that I had seldom need of commentators; and when I referred to them, it was generally to see how far my judgment was informed, and wherein I was lacking; but I did not read any authors with the same profit that I derived from Wesley and Fletcher; their writings were of more solid use to me than all the authors I met with besides.

'My thirst after knowledge from a child was intense, but I now determined to know nothing save Jesus Christ and him crucified; hence all my studies and researches were in the word of God. The divinity of Christ and the prophetical writings took up much of my attention, and I longed to enter more fully into these mysteries, and searched every author that came in my way respecting them, but was often disappointed in their views, expecting to find things more clearly explained; but I have ever found the Spirit of God to be the best interpreter of his own word; and, indeed, I could

never gain that satisfaction and instruction from the most wise and learned authors, respecting dark and critical passages of Scripture, which I have, by waiting upon the Lord. Light has sometimes shone so suddenly upon my mind, when I have been reading, as has astonished me; and if I had faithfully committed to writing what the Lord has shown me by his Spirit at different times, I might have had volumes of valuable commentaries upon the word of God; but I have slothfully suffered a great deal of this light to pass by unimproved; and some things which I have thought I could retain in my memory, have in one night passed away from me, so that I have never been able to recover the same from that day to this.

'I remember once in particular this being the case. Through indolence, I delayed committing my views to paper for many days, when I might have done it easily; but imagining I could readily retain them, I put off the period for writing, when suddenly every idea was gone, and if I would have given a world, I could not have recalled what I had lost. Sometimes I now feel very desirous to do so; but I have no more light into that part of Scripture than the most illiterate individual.

'*Friday, Dec.* 17, 1784.—For some days past I have been looking for a fulfilment of that promise in Ezekiel xxxvi. 25, 26, 27, "Then will I sprinkle clean water upon you, and ye shall be clean," &c.; and have been encouraged to hope for it, from the application of these words to my soul, "Where sin abounded, grace did much more abound." O that I could stedfastly believe, and persevere after the attainment of that grace and holiness, where no creature or created good shall be able to draw my heart away from God.

'*December* 24.—I feel a principle in me which is

ready to seek deliverance from any other quarter than from Christ: there seems an insurmountable bar in my way when I would close in fully with my Divine Lord; the hinderance must be all in me, for God is willing, Christ is willing, and the Spirit is willing. Lord, bend my stubborn will, break my hard heart, enlighten my darkness, slay my sins, and remove every obstacle out of my way. Thou only art sufficient to perform this: I may lop off the branches of sin, but they will grow again; thou only canst destroy the root, and bring in an everlasting righteousness.

'*December* 31.—Through the mercy of God, I am brought to the close of another year. O Lord, what am I? a poor, ungrateful, unworthy worm of the earth! Behold, I have gone astray from thee ever since I was born; I have been altogether weak and unstable as water from the beginning. I have long been harassed and perplexed with wanderings and distractions, with violent temptations and various trials, which have been the effect of unwatchfulness and uneven walking with God; yet hath He spared me, and not dealt with me after the multitude of my sins and transgressions.

'*January* 1, 1785.—O that my days of sinning may end with this day of mercy. Upon an impartial view of my present state, I find a deliverance from all outward sin, and near access to God when I wait upon him either in public worship or in private devotion. O that I could at all times give my whole heart, mind, and will to God. Lord, enable me to do it, for thy name's sake!

'*Friday, Jan.* 4.—I feel such an aptness in me to shrink from the cross, and to fear man, as to yield in indifferent things, to please others, although to my spiritual hurt. Lord, save me, and give me a single eye to thy

glory. All this forenoon a great darkness rested upon me, but it pleased the Lord to disperse it by the brightness of his appearing when I called earnestly upon him; but I was not faithful to this visit of his grace; I mingled with the family, and entered into unprofitable conversation, which drank up my spirit and weakened the life of God in my soul; but it pleased the Lord, in his infinite mercy, to visit me again in the evening with a fresh manifestation of his grace and favour.

'*Sunday, Jan.* 6.—Did not rise till late this morning, which made me afraid of communicating, lest I should eat and drink to my own condemnation, not discerning the Lord's body; but, blessed be his name, I have been kept free from all wanderings and distractions in duty this day, and found my spirit softened and moulded into love, and every temper and disposition contrary thereto removed. Blessed be God, I do believe all things are possible with him; I see that he is able and willing to establish me in his grace, and to deliver me from the guilt and power of every sin. May I be found faithful, ever watching unto prayer.

'*Sunday, Jan.* 13.—Went to church this forenoon, as usual, and found Dr. K—'s sermon to be profitable. For a long time past I have been much drawn out in prayer for the church,* and I live in hopes of seeing an alteration take place in it. God has been graciously pleased to grant me many answers to prayer, and I believe he will build up our tottering Zion once more, and cause the priests to believe, and put on the garments of salvation, and righteousness for the girdle of their loins.

'*Friday, April* 1.—Went this evening with Miss Smith to Mrs. Rhodes's class. I was led to give a full account of my state, and the Lord's method of dealing

* The Church of England.

with me; but I did not find it so lively an ordinance as I expected: I am, however, resolved to go forward in the name of the Lord in all his appointed ways, to improve my privileges, and exert every power and faculty for the glory of God.

'*Monday, April* 11.—I do not yet conquer myself, and rise above all evil: my greatest hinderances are a light and trifling, as well as an inactive and slothful spirit; ease and self-indulgence are preferred to Christ and his cross, and worldly company and conversation are a continual snare to me; although I can truly say, that I do not take any pleasure in the world, nor in the society of worldly people; but my lot being cast in the midst of God's enemies, and being unable to rise above my besetting sin, I often become entangled by conversing too freely with them in my leisure moments. It is true, under my present circumstances, I cannot separate myself from them, my home being amongst them; but I need not enter into temptation: I ought rather to watch and pray that I may be kept blameless and harmless in the midst of a crooked and perverse generation.

'*Sunday, May* 19.—I feel it is an evil and a bitter thing to depart from God in the smallest degree. O for that sanctification of the Spirit, and renewal of my soul in righteousness and true holiness, that will enable me to rise superior to every trifling object of time and sense. I want to be freed from every entanglement, to be fixed upon the Eternal Rock, and to experience an abiding sense of the favour and love of God. I have been led into doubtings and reasonings respecting my state, whether I ever did experience a change of heart. I desire to be wholly renewed, and I long to be filled with all the fulness of God; but I am so cast down under a sense of my past unwatchfulness and unfaithfulness, that I cannot look up

with that confidence which I have experienced aforetime. O Lord, pardon thine handmaid, and restore unto me the joys of thy salvation, for my Redeemer's sake!

'*June* 1.—I was hoping, a few weeks ago, that God was about to convert one of our maid-servants. For a while she constantly attended the morning preaching with me, and it was much impressed upon my mind to pray with her on those mornings when there were no meetings; but I delayed, through fear of my aunt, lest, knowing it, she should be displeased. I believe it would have been a blessing to the poor girl, as well as to myself; but I reasoned upon it till the opportunity passed by, and she lost her desires through being a little discouraged, and also discharged for going among the Methodists. I am convinced, through not closing in with this conviction, I have strengthened the power of the enemy, and suffered the poor girl to lose her convictions, and turn back into the world. O that I may be wise for the future: I may never have another such opportunity of being useful to her; and, should she perish, may not her blood be required at my hands? I find I cannot now do what I might have done then. O the folly of procrastinating, of reasoning and conferring with flesh and blood, when the King's commandment is urgent.

'*August* 17.—I have been greatly edified in reading the experience of T. Halyburton. I could not help thinking that his experience and mine answered very much to each other, only he was more holy, more useful, and more faithful; but I think he had many variations in the Divine life, and was many years before he was firmly fixed upon the Rock of Ages. Surely I need not continue to be so tossed to and fro: I believe it is my privilege to enjoy a constant union and communion

with the Father and the Son through the Eternal Spirit. Lord, bring me by the right way to a city of habitation!

'*August* 28.—Have been much affected and troubled this day through hearing of the death of that man of God, the Rev. John Fletcher. His writings have been made an unknown blessing to me: whenever I have heard him preach, his word has been as the voice of God to my soul: truly we may take up a lamentation and say, "A father in Israel is gone." I shall ever revere his name and memory as precious, and his writings as an invaluable treasure.

'*September* 10.—Last night I once more took up Marshall's Gospel Mystery, in order to give it a fair perusal; but the more I read, the more my mind became darkened and bewildered. I found it would not do to reason, therefore resolved to lay it aside, and keep close to the word of God and to prayer. To-day, I find my mind in an uncomfortable and perplexed state. Surely, the Lord hath not given me up to delusion. Lord Jesus, shine upon my soul, and lead me in a right path, lest I utterly fail before thee, and perish by the hand of the enemy.

'*October* 7.—Clouds and darkness still hang over my soul, and I am in heaviness through manifold temptations: I have got quite into a reasoning spirit, and have no power to plead with God for deliverance: it seems as if all my strength and power were departed from me. I am, like Samson, blindfolded in the midst of my enemies; but I will still hope in God, for I shall yet praise him, who is the health of my countenance and my God.

'*November* 20.—This morning, at one o'clock, my dear uncle departed this life. It was indeed a solemn time, as I never saw any person die before. I have some

hope in his death; but I found no power to pray for him, or with him, as I ought, during all his illness. Had he had no greater Intercessor before the throne than I have been, his soul must have sunk into the pit; but, O, there is a High-Priest who *ever* liveth to make intercession for us, and I trust He hath prevailed. O Lord, in mercy give me a token for good respecting this dear departed soul. He once knew and served thee; but he turned aside to crooked paths; yet he saw his departure, and relented, and his soul refused comfort because he had sinned against thee. Surely, thou hast received him, for he longed for thy salvation: though his sun set in darkness, and he departed without leaving any testimony behind him of his acceptance with thee.

'*December* 1.—Have been wounded with some circumstances relating to my dear uncle's death; but I carried them to the Lord, and he delivered me out of all my fears. Mr. Rutherford met our class this evening; I was much affected on seeing him; he and my uncle were both ill at the same time, both apparently in the same circumstances, and both affected with the same complaint; yet he is raised up, and my uncle is no more. Thou, Lord, art the Judge of all the earth, all souls are in thy hands, and if thou only speak the word, all nature shall bow at thy command.

'*December* 17.—I found power this morning to take up my cross; but when I was called to stand up for my Master, I shrank back, and did not set myself stedfastly to do his holy will. I have suffered much in my mind these many days respecting my dear uncle's eternal state; but I wrestled with the Lord till I found such light, life, joy, and peace spring up in my soul, that I could not doubt concerning him for another moment;

and I do hope and believe that I shall assuredly meet him at the right hand of God.

'*January* 1, 1786.—I am once more brought to the beginning of another year; but, when I look back, I am ashamed and condemned because of my manifold shortcomings and sins against so holy and loving a Redeemer. I have abundant cause for thankfulness for the continuance of mercies pertaining to this present life, though it seems as if the Lord were about to try me with a rough and thorny path. Last year I had a father, an uncle, a friend; this year I am destitute of a real friend, and am in the midst of the Lord's enemies, who persecute me because I love and serve him; yet, blessed be God, he hath not forsaken me: may I serve him from henceforth with every faculty both of body and soul.

'*January* 8.—O God, leave me not, neither forsake me; cast not out my soul, but make haste to help me, for the floods are risen, the deep waters compass me round about, and my enemies are many and mighty; but thou art my hope and the lifter up of my head. This last week I have been sorely tried both from within and without. I want Divine wisdom at this critical juncture; I want saving from my own spirit, and from the counsel of the ungodly. Be thou my defence, O Lord, and my strong tower in every needful time of trouble,

'*January* 22.—Mr. D. Wright's text this evening brought to my mind afresh the letter I have just received from Mr. T—, of Nottingham. I have written him a decided refusal. How far I have done right I know not; I did not hesitate in my answer, but wrote, as I thought, agreeably to the will of God, and the resolution I had

formed to remain unmarried. I did not ask counsel of the Lord, but immediately determined upon what I thought right in my own mind; however, I leave it with God, who knoweth best what is right for me. I desire in this affair, as well as in all other things, to lose my will in the will of God. The Lord enable me so to do.

'*February* 2.—I have been deprived of all outward means for this last fortnight, and it seems as if I shall be deprived of them still more. I have been greatly exercised and tried since my dear uncle's death, and have suffered these things to prey too much upon my spirits, so that I have been endangered thereby of falling into temptation. I pray God to preserve me from my own corrupt nature, and keep me dependent upon himself in these seasons of exercise and affliction. I do not sufficiently cast my care upon him who careth for me, but am too apt to take my affairs out of the Lord's hands. I want more faith, and a stronger trust and dependence upon God, and a greater willingness to suffer whensoever it shall please him to call me into trying circumstances. The Lord increase my faith, and grant unto me a holy fear of offending him, or doing any thing in my own spirit.

'*February* 12.—I hardly know what to think of my present state: I have lost hold of my Lord; my confidence is very weak, my enemies are numerous and potent, and I know not how to encounter them. It seems as if I were left to myself, and as though I had no faith, no dependence upon the Rock of Ages, no power to lay hold of God, either for counsel, strength, or direction. O Lord, I pray thee to direct me by thy counsel, and bring me into thy perfect way.

'I have received another letter from Mr. T. I hardly know what to think or how to act; I am quite at a

stand-still. O for wisdom to discern between the leadings of my own spirit, and those of the Spirit of God. I am, as it were, left to my own judgment and discretion in this affair altogether.

'*February* 28.—Blessed be the name of the Lord, I see more clearly than I have done for some days past; the mists and shadows of unbelief and ignorance do not hang over me as they once did. The day star from on high hath visited me, and the celestial light now dawns upon my soul. Lord Jesus, carry on thy work with power, and make me all like thee.

'*March* 12.—Was much blessed at church this morning under the sermon: my soul was calmly stayed upon God; and I found a power to lay hold of many great and precious promises. After I came home the Lord gave me a fuller manifestation of his love. I could say, indeed, I am my Lord's, and He is mine: He showed me the cause of all my unstedfastness and unprofitableness in the way. When I considered myself, I was led to wonder at my great insensibility, ingratitude, and misimprovement of the many gracious visitations wherewith I have been favoured. Surely I have been the most slothful and unprofitable of all creatures.

'*March* 19.—My God and my all! the strength of my heart and my portion for ever! What is all the world, when compared with one single manifestation of thy love to my soul? that boundless word has a meaning that outweighs every created object. O my God, possessed of thee, I possess all things; absent from thee, I am bereft of all. Give, O give Thyself to me; sink me in the deep abyss; swallow me up in the ocean of Divine love, and let me ever lose myself in Thee!

'*March* 24.—I have been led in a remarkable man-

ner to ask counsel of the Lord with regard to Mr. T. I did not receive any particular answer to prayer, nor any peculiar manifestation of God's love towards me at that time, but I have a full conviction and persuasion in my own mind that I shall not err herein. May the Lord save me from my own spirit, and guide me into all truth.

'*Sunday, June* 13.—Went to the old church, and heard the Sunday-school children sing. I was much delighted with the sweetness and melody of their voices, and could not help praising God for his goodness, in putting it into the hearts of men to care for, and to teach these poor ignorant and lost ones: truly the Lord is good. I trust this excellent institution will be espoused and helped forward by all who long for the coming of Christ's kingdom. The Lord hasten the time when he shall gather in the number of his elect, and put down all rule and all authority under his feet.

'*Saturday, June* 26.—Mr. T. told me to-day, that on his first coming to see me, he was greatly stumbled at the plainness of my dress; and also that he thought me too reserved. At the first, I did not give things what he called a proper consideration; but have since been led to think very seriously, and deeply to reflect upon the step I am likely very soon to take; which I have every reason to believe is in the order of Divine Providence. I only fear that I shall not be able to stand firm in every hour of trial and temptation, to which such change of state and situation in life will necessarily expose me. The Lord save me at all times from my own spirit, which is naturally hasty, resolute, and impatient, and give me a meek, quiet, and submissive spirit, which in the sight of God is of great price.

'*August* 15.—I see and feel there is a great ne-

cessity of attending to order in private devotion, as well as in the regulation of my conversation, and the improvement of my time, in order to the maintenance of my spiritual life; but I scarcely find it possible to attend always to set times of prayer, neither can I uniformly adhere to any particular rule for the improvement of my time; all I desire is, to buy up and use every vacant moment to the glory of God, so that none may pass away without being rightly improved. May the Lord endue me with wisdom, and grant me an increase of faith, love, and humility, that I may live a moment at a time. This is the way to walk at liberty, yet not using my liberty as an occasion to the flesh, but that his holy will may be done in me and by me continually.

'*November* 29.—My time of late has been much taken up. I have been too much like Martha, careful and troubled about many things, when I ought to have been sitting with Mary at the Master's feet. I do not sufficiently renounce myself, take up my cross, and follow Jesus in the way, but suffer trifles to hinder and interrupt the intercourse between God and my soul. I do not come out of myself, and resist my natural propensities as I ought; indeed, I find it so difficult to pass through things temporal without losing sight of the things which are eternal, that I am afraid of changing my state; for if, in running with the footmen, I grow faint, how shall I be able to contend with the horsemen? if the little affairs which I now have upon my hands occupy so much of my time and attention, how shall I break through the difficulties attendant on the marriage state; how shall I live wholly devoted to my God amidst a multitude of business and outward things, if I find it so difficult to do it now? I am sometimes brought almost to a stand, not knowing how to act, or

what way to steer. I am independent, therefore need not marry to obtain a settlement: but I want to be in the midst of God's people, and associated with those who love and serve the Lord Jesus Christ. Here, I am placed amidst the enemies of God, yet I am kept and preserved blameless amongst those who set not their hearts aright. O for a true spiritual discernment, that I may choose the thing that is right, not following my own inclinations, but obeying the will of God continually.'

When Mr. Tatham first became acquainted with her, she was in respect of dress a fashionable lady; and her person, her mental accomplishments, and her piety, more than justified his preference; and when he found himself blessed with a prosperous and increasing trade, amply sufficient to support a family, he sought her hand in the sacred bond of marriage. She had before that time returned to Leeds, and after a correspondence of some months, when Mr. Tatham paid her a visit, how was he filled with astonishment and disgust, (such are his own words now before the writer,) when he beheld her altered appearance, and found that the formerly gay and accomplished Miss Strickland had laid aside all outward ornaments, and had made choice of a dress much more plain and simple than that of the lowest servant in the house! He expostulated with her on the impropriety of such a transition, but he soon found that she had far outrun him in the ways of piety, and that she had, in this matter, followed the convictions of her mind as to the meaning and force of God's holy word, where it is written, "Be not conformed to this world, but be ye transformed by the renewing of your mind," This and many other scriptures of similar import swayed and regulated her conduct in this particular. Mr. T. adds,

with beautiful simplicity, that though convinced that this was the case, still he had hard work to bring his proud heart to approve the standard she had adopted, and that he was led to cry more earnestly to God for direction himself, that in all things he might be conformed to his righteous will.

They were married in the Old Church at Leeds, Feb. 6, 1787; and one who was a witness of the solemnity declared, that though her dress on that occasion was exceedingly plain and humble, a more beautiful bride never passed out of that church than Mrs. Tatham; and had but fifteen days been added to her life, this happy union would have continued fifty years.

CHAPTER III.

EXTRACTS FROM HER WRITINGS—ON TEMPTATION—ON RECEIVING AN INJURY—ON JUSTIFICATION—ON SANCTIFICATION.

At an early period of her life, Mrs. Tatham adopted the practice of writing, and of writing correctly. Her mind, naturally vigorous, had been strengthened and quickened by an excellent education, and was more and more improved and disciplined by grace. Divine as well as natural truth was now absorbed as the food of her intellect, and the former was adopted as the direct rule of her conduct and manners. It is not certain at what age she first employed her pen in inscribing her Diary, or in transferring to paper her sentiments and views of subjects of a general nature, or those of a sacred and spiritual kind. It is probable that she had recourse to this method of self-discipline at least as early as from the time of her becoming a member of a Christian church. As a mean of personal improvement, it must have been advantageous to herself; and hereby being dead, she yet speaketh to others. Reading, it has been said, makes a full man; speaking, a ready man; and writing, a correct one. All who were intimate with Mrs. Tatham know how careful and exact she was in her language, and they will now have an opportunity of seeing how clearly and accurately, how judiciously and devoutly, she could write on themes of vast and holy interest. She was much given to meditation as well as to prayer; and

whilst her general reading was extensive, in the Scriptures of truth she searched and meditated day and night.

The reader has now arrived at a date in her life under which are several papers written by her, expressive of the sound, and large, and discriminating knowledge, to which, at that time, she had attained on theological subjects, some of which shall now be introduced.

ON TEMPTATION.

'*October*, 1786.—St. James, and other apostles, speak of temptations as being common to the most holy of men, and also as matter of joy and rejoicing to such as are exercised thereby, if so be they are not overcome by them. Yet he seemingly contradicts himself and the other apostles, where he says, "But every man is tempted, when he is drawn away of his own lust, and enticed." I have been led to search out the cause of this seeming contradiction. 1st, It may be observed, that all temptation hath a tendency to sin; but all temptation is not sin: there are diversities of temptations, and diversities of causes from whence temptations proceed. Some come immediately from the remains of our corrupt nature, and are in themselves sinful; others arise from the infirmity of our nature, and these every Christian hath to contend with so long as he sojourns in a tabernacle of clay. There are temptations which come directly from the enemy of souls: these our blessed Lord severely laboured under, and so do the generality of his peculiar children. There are temptations also from the world, with which every one has to struggle while he is continued in the world. Sometimes two or more of these temptations meet together; and sometimes the whole are combined: then, indeed,

the furnace is heated seven times hotter than usual, and a soul escaping through these temptations is a miracle of grace beyond the conception of man. But wherein can two or more of these causes meeting together, be made profitable to us, or become a cause of rejoicing? When the infirmities of our nature and Satanic injections meet, but are wrestled against and overcome through the power of Christ dwelling in us, we gain power over our grand adversary; our spiritual strength is increased, our experience deepened, and thus we are made more meet for activity and usefulness in the Church of Christ, and for the performance of many duties of which we should otherwise be incapable. When natural infirmities and temptations from the world and the things of the world occur separately, and are overcome and withstood to the end, they are matter of rejoicing and great joy to such as are exercised therein; but when all these meet together and are overcome, there is yet more abundant reason for rejoicing, and joy in the Lord; because such an one being, as it were, tried to the uttermost, is thereby purified; for temptation either works to the increase or decrease of grace in the soul. What are the temptations which St. James speaks of as sinful in themselves, and which our Lord himself warns us of, and bids us pray against? They are those that proceed from an unsanctified heart; which, when provoked by outward temptation to sin, it is difficult to escape from, unless a miracle of grace interpose to rescue the soul. Thus, when persecution or tribulation ariseth because of the word, men seldom stand; and where corruption and infirmity meet together, the snare is generally fatal. Now, if temptations are evils in themselves, and such they must be if they proceed from an unsanctified heart, how are they to be esteemed blessed who endure them?

St. James, I presume, speaks here to this purpose; "Blessed is he that endureth," that is, does not give way to the suggestions of Satan, and the infirmities of his nature, by yielding to the one, and indulging the other; but withstands the vanities and allurements of the world, not valuing its honours and delights, but resisting its enchantments under a conviction of their sinfulness and danger, and resolutely venturing to choose Christ at all hazards, not flinching from the cross, and resolving to perish in the conflict rather than give place to the devil. Such as thus endure temptation are indeed blessed of the Lord, eminently blessed.

'Let not any, therefore, plead the infirmities of nature, and the force of temptation, as an excuse for falling into sin; such excuses show the depth of corruption remaining in the heart, of which there is need of a deep and hearty repentance. God is not the author of evil, neither can he look upon the least taint of sin with allowance. He desireth the perfection of his creatures; let us therefore labour after that holiness without which no man shall see the Lord.'

In addition to what Mrs. Tatham has written on this interesting subject, it may be added, that to tempt is to try: temptation signifies trial. In this sense temptation is incident to all intelligent creatures; to angels, some of whom kept in their first estate; to man, even in his state of original righteousness, since his fall therefrom was occasioned by a temptation presented to him in paradise; still more to man in his present state, in which there occur so many displays of depravity and wickedness on the one hand, and of righteousness and grace on the other. The character of men is in a great measure formed by their circumstances, and discovered by their conduct in those circumstances. Whatever be-

falls them, therefore, in the course of Divine Providence, may be considered as a temptation, as a method of trying their disposition, of ascertaining and bringing to light their real character.

Temptation is not in its own nature necessarily a bad thing. It is merely something critical—something that calls us to action or suffering. The good or evil which may attend it, arises from the design of the tempter, and the condition and conduct of the tempted. The matter of temptation may have no tendency to evil; it may be presented by our general situation in the world, or by particular occurrences in our life, things wisely permitted or ordained of God to work together for our good, though often woefully perverted by ourselves to our own hurt, or artfully and malignantly employed by the wicked, whether men or devils, to lead us astray from integrity, purity, and submission.

Without temptation, indeed, the character of the people of God could not be perfected. Their profession of the faith of Christ would not be attended by the proper evidence of its reality and excellence; nor would they accumulate that experience which belongs to the possession of true wisdom. The world would never behold those examples of active and passive obedience which redound so much to the glory of God; and we, unacquainted with ourselves, should have no due sense of our unworthiness and dependence, of the deceitfulness of our hearts, and of the pleasantness of the path of duty. Hence "God did tempt Abraham," and commanded the Israelites, saying, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no." Temptations of this

nature are so generally experienced, and so wisely adjusted to every one who is exercised by them, that while they call for watchfulness, they do not discourage. The apostle James, indeed, considers such trials as a subject of congratulation—"My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

It must be acknowledged, however, that when our obedience is put to the trial, whether in the way of doing or suffering, we are in danger of sin. Adam and Eve fell into sin on their being tried; and ever since, temptation has succeeded, except Providence has restrained, or grace prevented, and wrought deliverance—the danger being apprehended, and deliverance sought in the appointed way. Hence the word temptation is generally taken in a bad sense. From the evil consequences frequently flowing from it, it is considered as an evil; and often it does consist in a direct solicitation or inducement to transgression. In such cases it is ascribed to our adversary the devil—to fallen men, eager to procure companions in iniquity—and to our own evil heart of unbelief, so prone to depart from the living God. In this sense James uses the word when he writes, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed." Thus partly Christ used the word, when he exhorts us to pray, "Lead us not into temptation;" and to "watch

and pray that we enter not into temptation." Paul exhorts in the same strain: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

Even when temptation is attended with a happy issue, it is in Scripture allowed to be of a perilous, alarming, distressing nature. It kindles in the Christian the conflict between the flesh and Spirit; frequently distracts the mind by perplexing difficulties, by prompting despair, by melancholy apprehension of danger, of calamities heavy, sudden, repeated, and apparently endless, perhaps by several, by many, or all of these evils at once. It is not meant by these remarks to insinuate that the most dangerous temptations are confined to those which imply trouble of mind. There is, no doubt, unspeakable anguish in gloomy suggestions against the truth of the Gospel, or our interest in its blessings, the very being of God, or providence, or heaven; in blasphemous thoughts, which disturb devotion and meditation, and every source of comfort, which banish us from society while they haunt our solitude, and make a man a terror to himself; in the outrageous violence of contending passions, provoked equally by restraint and indulgence, always enlarging and never satisfied, impetuously hurrying us away, and driving us on, regardless of the risk even of eternal perdition.

We may be, however, in more real danger when the mind is tranquil and lively, when the tempter's malice is more artfully concealed, when suggestions arise which are the opposite of alarm and distress, and when complaisance carries us so smoothly down the stream that we may have gone far ere we are aware of it. Thus the wicked are "led captive by the devil at his will."

But, whether of an appalling or alluring nature, temptations are by no means chiefly employed about the operations of the mind. They are usually of a practical and manifest nature. They affect the conduct, and may be discerned by their effects, both by ourselves and others. The adversary makes his slaves work in his service, and the God of our salvation calls forth the evidence of the reality and extent of his grace by its influence on our life and conversation. "Wherefore, my beloved" Philippians, such is the urgent entreaty of the apostle Paul, "work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure." While, therefore, Christians are "kept by the power of God through faith unto salvation, ready to be revealed in the last time," they ought "greatly to rejoice, though now for a season (if need be) they are in heaviness through manifold temptations, that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

So generally are Christians assailed by temptations, that they are designated by the phrase "them that are tempted." This is their proper distinguishing appellation. As Satan, from what he does, is called "the tempter," so they, from what they endure, are called "the tempted." The great business of their lives is a conflict with temptation. Others, they who are not really Christians, have little concern in this matter. They have outward afflictions, and they feel their bitterness; but they pay no attention to them as means of trying their obedience to God. Solicitations to sin they habitually comply with, and consequently know not the trouble of resistance, and the strife of opposition. The

people of Christ, therefore, are the persons that are tempted. Their temptations, which commence as soon as they become Christians, arise from various quarters, yea, from every quarter. Within their own breasts there is a fertile source, in the remainders of corruption, in the effects of former habits, and in lingering unbelief, "the sin which so easily besets." From the hatred of wicked men on the one hand, and from the imperfections of brethren on the other, how much they suffer! They have to stand against the wiles of the devil; and they are the subjects of paternal discipline, whom God, in wisdom and mercy, is pleased to exercise with "manifold temptations." Any thing may serve, and sometimes every thing seems to combine, for the purpose. And, besides the ordinary course of trial, there are certain seasons in which they are more deeply exercised than others. As their Lord had, so they may have an "hour of darkness." They may occasionally need an extraordinary lesson of dependence, humiliation, and self-denial. They may require to be awakened from false security, to be weaned from an idol, to be chastised for some sinful indulgence: or they may be honoured to become examples of the excellence and efficacy of Divine grace, displayed in remarkable situations, that God may be glorified, that the hearts of their timorous brethren may be encouraged, and that they themselves may be ultimately comforted and established in faith, by their rich, and ample, and rare experience of the Divine care and faithfulness. All Christians should observe and remember, that their safety consists, not in being exempted from temptation, but in receiving succour when tempted; and great indeed, and sufficient, is the encouragement afforded in the apostolic affirmation concerning Christ Jesus; "For in that he himself hath

suffered, being tempted, he is able to succour them that are tempted."

ON RECEIVING INJURY.

'*November*, 1786.—I have been considering what is best to be done on receiving an injury from any one, either by word or deed, whether designedly or undesignedly, openly or secretly, from professors or profane, from friend or foe.

'Is it good to resent an injury? No. Our Lord says, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Is it well to speak of an injury? It is not well to reproach the person from whom we have received the injury; but it is very good to suffer patiently, and to be silent under provocations; though sometimes there may be a necessity to make mention of an injury, to a wise person, if we stand in need of redress, or advice how to act for the glory of God and our own good, without doing any hurt to the offending party. Is it good to think of an injury? It is not good to aggravate it, by dwelling upon its baseness; but it is very good to forget it, to rend it from our minds, and freely to forgive the offender; but this is not agreeable to nature; flesh and blood cannot bear such discipline; yet it is made easy, by the grace of God, to all those who seek him fully for power to act thus. How, then, are we to seek? By prayer, and that instantly, upon every occasion of injury offered. What should be the purport or manner of our prayers? This depends upon the nature of the injury, and the person by whom it is offered; but we should always lay the case simply before God, and then our own feelings under it. 2ndly, We ought patiently to resign ourselves to God, and seek only that his will may be done, and his gracious designs answered. 3rdly, We ought

to pray earnestly for the offenders, and beg of God to forgive them, to turn their hearts, and not lay their sin to their charge. If they are professors, we should be more importunate still with God in their behalf, that if they have acted unadvisedly, ignorantly, through the force of temptation or loss of grace, they may take heed for the future, be delivered from the temptation, or strengthened against it, and raised from their fall. By so doing, we shall be supported under every trial from man, be kept from rash judgment, rash words, and rash actions; and thus overcoming evil with good, we shall deliver our own souls, and may be made instrumental of the conversion or recovery of others, through the prevalency of our prayers, the patience of our souls, the prudence of our actions, and the kindness of our behaviour towards them. But if our conduct has not this blessed effect, it will cut off all evil on our part, and shame them who continue contentious and rebellious, putting to silence all evil doers; so shall God be glorified, and we ourselves have cause of rejoicing, inasmuch as we have overcome evil with good.

'The word of the Lord says, "Love your enemies; bless them that curse you, and pray for them that despitefully use you and persecute you;" and St. Paul bids us "bear with the infirmities of the weak, considering ourselves, lest we also be tempted;" and, indeed, it is a small matter for us to suffer persecution and opposition from the men of the world, when the Almighty bears with them, and suffers continually such contradiction of sinners against himself! What is all we can suffer from the world, compared with what the Son of God suffered when in the likeness of sinful flesh? He was reviled, yet he reviled not again; when he suffered, he threatened not; but committed his judgment unto his Father, leaving us an example, that we should follow his steps.

It is good, therefore, to suffer injuries patiently, to bear reproaches, and to rejoice in being despised; for thereby we are made more conformable to the Son of God. Besides, how long has God borne with us, and does still bear with us? Surely, if he were not long-suffering, and of great mercy, abundant in goodness and truth, we had long ago been consumed. Let us, therefore, learn to suffer patiently the rebukes of men, and to bear with the infirmities of the weak, searching our own hearts, and trying our ways, that we give no just occasion of offence; for many suffer, more from their own perverse dispositions and evil tempers than for the cause of Christ. Rebukes and sufferings try a perfect man, and prove such as are true of heart; for when all goes on well with us, it is no great thing to be patient and resigned; but when we suffer wrongfully for God's sake, and take it patiently, then it is manifest we are approved of him. Such as are not willing to suffer, are not the true friends of the cross of Christ; and the perverse and rebellious, who bring sufferings upon themselves, will not willingly endure, or bow beneath the rod; yet, if such humble themselves when they are chastened, and amend their ways, they shall find favour: their sorrow shall be turned into joy, and, their sufferings being sanctified unto them, they shall come forth as gold purified in the fire.

God frequently permits afflictions and persecutions to come upon his own people, to answer various ends; sometimes for the trial of their faith, and the exercise of their patience, and resignation to his will; sometimes to humble them, and purify them from self-love and the love of the world; and sometimes to draw them nearer to himself, and bring them off from all human dependence to trust in him alone. Sometimes he suffers the wicked to go a great way, and the ungodly to triumph

over us, that he may prove our stedfastness, and make manifest his power in upholding us. Sometimes he sends trials as rebukes and living marks of his displeasure; and sometimes that we may have an opportunity of fulfilling the law of Christ in returning good for evil, blessing for cursing, and proving ourselves to be above the world, sin, and Satan; patterns of goodness, meekness, gentleness, long-suffering, patience, and love, like unto the Son of God. And, indeed, when sufferings answer this last end, they answer to all things; for thereby the wicked are condemned, and the true children of God made manifest, that their works are wrought in him. O may I learn to improve sufferings and rebukes to God's glory, considering my own nothingness and vanity, and the greatness of his wisdom, love, and power, who beareth with my manifold infirmities and shortcomings, and spared me when I was an enemy to him by wicked works, like those who know him not, neither do after his will.'

The following are Mrs. Tatham's remarks

ON JUSTIFICATION.

Therefore, by the deeds of the law there shall no flesh be justified in his sight.—Rom. iii. 10.

'Justification is a free act of God's mercy and love to fallen man, whereby he is freely acquitted from all the guilt and punishment due to his sins, from which he could not be acquitted by the deeds of the law, but is so by the righteousness of another, even of him whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past; for if there had been a law that would have given life, then righteousness had come by that law, and Christ would have died in vain. But God

hath concluded all in unbelief, that he might have mercy upon all. For the promise is not to him that worketh; but to him that worketh not is his faith accounted for righteousness; and herein God is both just and the justifier of him that believeth in Jesus. Therefore, saith the apostle, we conclude that a man is justified by faith, without the deeds of the law, for by the law is the knowledge of sin, (without any efficient means to deliver from its condemning power,) and whosoever will not submit himself to God's righteousness, (God's righteous method of justifying the ungodly,) but will go about to establish his own righteousness, such an one rejecteth the counsel of God against himself, and refuses the only remedy God hath appointed, or could appoint, for the salvation of a ruined world. Let not any man, therefore, say, that he is not a debtor to the law, but rather let him accept of the terms of reconciliation; and acknowledge, that in point of justification before God, his best righteousness is as filthy rags, and will not cover him in that day when the secrets of all hearts shall be revealed, and when every work shall be brought into judgment, whether it be good or evil. And who shall abide the day of his coming, or stand when He appeareth? Not the man who is still in his sins, who has neither repented nor believed, and who, concerning Christ, saith in his heart, I will not have this man to reign over me. And is not this the language of every man that refuses the only means of salvation, and wilfully neglects the remedy which the wisdom and goodness of God have appointed for his deliverance from the power of evil, and re-instatement in the favour and image of God?

'*Now the just by faith shall live.*—Our translation reads, "the just shall live by faith;" but this reading

is not so full and expressive of the Christian character as the other. Now a justified man is a saved man; and as long as he retains the blessing of justification, he lives the life of faith. A man, therefore, must be made or constituted just, before he can live the life of faith; for the just man is a justified man; (otherwise his uprightness does not repose upon the foundation which God hath laid;) he is one that is made just by faith, who has submitted himself to the righteousness of God, and been made partaker of a new nature by faith which is in Christ Jesus. No man, however uniform or exact his outward deportment may be, or however sincere or upright the intention of his mind, or however desirous he may be to approve himself to God; can by his utmost efforts and all his duties, render himself just before God. All that he has done cannot justify him. He is still unjust in the eye of the law, till he accepts the terms of reconciliation, and submits to be saved by mercy alone, through faith in Him who died, the Just for the unjust, to bring him to God. Every man is a sinner by nature and by practice, and must be a recipient of God's mercy by faith, or he cannot be saved, either from the guilt and condemnation of sin, or from the power and indwelling of it. His righteousness, therefore, must be derived from another source than himself. He must be made just by faith, before he can live to God, work the works of God, and live eternally with God.

'*Do we then make void the law through faith? God forbid, yea, we establish the law.* Rom. iii. 31.—God hath given to all mankind the moral law as a rule of life, and no one is exempt from the obligation to fulfil it. Nevertheless, none are accepted of God, or justified in his sight, by the deeds of the law, all the world being guilty before God, and transgressors of his law.

Yet let no one conclude that because he cannot be justified by the law he is at liberty to break it. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Christ came not to be the minister of sin, but to redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. And as Christ is the end of the law for righteousness to every one that believeth, so is he also a quickening Spirit in every one that believeth; and all who are made partakers of Christ, and of the gift of righteousness by faith, have their fruit unto holiness, and the end everlasting life. Thus faith does not destroy, but magnifies the law, and makes it honourable."

'*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* Rom. iv. 5.—If men were righteous, they might be justified by their righteousness; but all mankind are ungodly, and therefore have not any works whereby they can be justified before God. Faith is here opposed to works, as being insufficient to the justification of the sinner. Man, having no resources in himself whereby he can be justified, must remain under condemnation, unless an act of grace be passed upon him: and here we are told that this act of grace has passed on behalf of the sinner, and that faith, and faith alone, in Him that justifieth the ungodly, is required on his part; for he only that believeth is justified from all things from which he could not be justified by the law of Moses, (either moral or sacrificial;) and this faith is accounted to him that hath it for righteousness, as by it, and by

it alone, he is brought into a state of grace and salvation, and not by any righteousness that he ever had, or can perform. Upon him that is dead in the eye of the law, it remains only that the sentence under which he is placed should be executed, unless a way be made for his deliverance from its power. He being found guilty, and under condemnation by a just sentence, cannot effect such deliverance himself, or procure his own pardon; much less can he, under these circumstances, work out his own acquittal and salvation; his very situation rendering all such efforts impracticable and unprofitable, and altogether abortive in procuring his justification, or acquittal from the guilt, and exemption from the punishment of his sin. Consequently, whoever will be justified by the works of the law, must perish under the law, because by the works of the law no flesh living can be justified; for by the law is the knowledge of sin, but by faith is the knowledge of salvation; a full discovery of God's mercy to the sinner being thereby apprehended, and approbation of the means He hath appointed for deliverance being thereby expressed.

'What is justifying faith? It is a gracious act, whereby a soul under conviction of sin apprehends Christ as his Redeemer, and lays hold upon Him for pardon and reconciliation before God.

'What effect hath this justifying faith upon the heart of every true believer? It fills him with love, and with astonishment at the greatness of God's mercy; it works an utter abhorrence of all sin, and casts out slavish fear; it opens a way of access between God and the believing soul, and imparts unto him the Spirit of adoption, whereby he cries, Abba, Father. Thus delivered, the language of his heart is no longer, "O wretched man that I am, who shall deliver me from the

body of this death?" but, "Thou art my God, and my Deliverer, the Holy One of Israel! whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee!" Being thus freed from the guilt and dominion of sin, and initiated into the family and favour of God, he becomes a servant of righteousness, has his fruit unto holiness, and his end everlasting life. Love filling the heart is productive of real holiness; and God being always present with him, and his desires going out continually after Him, he is kept above the power of temptation and sin. In this state, he presses forward to greater degrees of purity and love, till the whole soul is changed into the Divine image.

'It may be objected, that what is here stated relates to sanctification. It does so; inasmuch as justification leads immediately to sanctification, although many who receive justification are never fully sanctified, and some who are justified draw back, and finally perish, because they do not "stand fast in the liberty wherewith Christ hath made them free, but again entangle themselves in a yoke of bondage."

'Not abiding in the love of Christ, by keeping his commandments, taking up their cross daily, and seeking his glory above all things, they grow cold in their affections, and languid in their desires; their spiritual life insensibly declines, and their desires after God become so faint, that they can live whole days, weeks, months, and years, without a comfortable sense of his presence, or ever bemoaning their loss, and seeking for a fresh manifestation of his favour, unless God awakens them again to a sense of their sin and danger. Whereas the true believer delights in God continually, and beholds by faith the glory of the Lord in the revelation of Jesus

Christ, who is become unto him wisdom, righteousness, sanctification, and redemption; every thing in comparison of his Saviour is esteemed only as dung and dross; he cannot live without a sense of his love, and he is willing to part with all rather than lose one mite of his glorious treasure. Thus one, by insensible and slow degrees, may lose the life of God, and become dead in trespasses and sins; while another, by adding grace to grace, and keeping his eye steadily fixed upon his Divine Lord, is changed into the same image, even as by the Spirit of the Lord.'

In the following manner Mrs. Tatham continues to express her views

ON SANCTIFICATION.

'If, then, we are justified by faith, by what means are we sanctified? Doubtless, by continuing to believe. If a deliverance from the guilt and dominion of sin, peace with God, and joy in the Holy Ghost, follow justification, what is implied in sanctification? Sanctification is a freedom from all sin; love purifying the affections, influencing every action, and filling the heart with a still more abundant measure of peace and joy in the Holy Ghost. How must we continue to believe?—By continuing in the love of God. How may we continue in the love of God?—By keeping his commandments; and his commandments are not grievous. What are his commandments?—"Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and thy neighbour as thyself. On these two commandments hang all the law and the prophets." How are we to keep these commandments?—By cleaving close to Jesus; by being united to Him as the branch is to the living vine; con-

tinually receiving life, nourishment, and strength from Him, as the branch does from the vine. What follows a departure from the holy commandment?—A separation from the love of God. Can we love God again when we please?—No; we cannot love him again until He convinces of sin, and bestows a fresh manifestation of his love, as it is impossible for us to love Him, unless He first sheds abroad his love in our hearts by the Holy Ghost given unto us, our very nature by reason of sin being in direct enmity against him and his holy law: hence that word is fulfilled, "We love him, because he hath first loved us." When He makes known his love to our souls, then we love him again, but not till then. How careful, then, we ought to be not to grieve his Holy Spirit, by resisting his grace and trifling with his laws, whereby we cause him to depart from us; for, when he withdraws his sacred influence, we become cold, and dead, and weak as other men.

'But are there not seasons when wholly sanctified persons experience the hidings of God's face? Not necessarily so; if they continue to walk in the light, even as Christ is in the light, then their fellowship is with the Father and the Son, and they become one spirit with the Lord. I believe God never withdraws himself from a soul which does not first withdraw itself from Him. But may not such abide under a thick cloud for a season, and be ignorant of the cause, and thereby be brought into great heaviness and much inward trouble and distress? I believe it may be so; but take away the cause, and the effect will cease. God is unchangeable. Jesus Christ is the same yesterday, to-day, and for ever. God is love; and in Him there is no variableness, neither shadow of turning. But was not the Man Christ Jesus apparently deserted in his last moments? Did not he

experience the hidings of God's face, when he cried out, "My God, my God, why hast thou forsaken me?" We must remember, that our great Redeemer, in making reconciliation for iniquity, endured the wrath of God due to the sins of the whole world; for our sakes his soul was made an offering for sin. There was no sorrow like unto his sorrow. Jesus Christ drank up the bitter cup even to the very dregs; and He hath made a full, perfect, and sufficient atonement and satisfaction for the sins of the whole world. Therefore, whatever hidings of God's face any of his children may experience, must be considered the effect of their own unbelief, and the remaining part of their corrupt nature, which, having not yet been taken away or destroyed, darkens their minds, and gives the adversary of mankind power to distress and afflict them.

'But may not the natural constitution of the body, under peculiar afflictions, give rise to a variety of distressing sensations of the mind when the soul is fully sanctified? This I cannot determine; but when the soul rests in God alone it must be happy—it cannot be otherwise: the flames of hell may encompass, but I cannot see how they can lay hold of, a soul that rests in God, for God is love; and he that dwelleth in love dwelleth in God, and God in him. Perfect love casteth out fear, for fear hath torment; therefore where any distressing fear remains, that soul cannot be perfected in love. There are many different degrees of grace, as well as differences in constitution and disposition; and the natural constitution has, doubtless, a great effect upon the mind and temper of an individual. For instance—a person of a relaxed or delicate habit is seldom so comfortable as one that is robust and strong: and why? because the nervous system, being weak, is more irritable, and sooner thrown into disorder: but such an

one may, notwithstanding his natural infirmity, still rest in God; the excellency of the power being not of man, but of God: so that however weak or disordered the earthen vessel may be, it is the privilege of the faithful believer to experience, moment by moment, that peace of God which passeth all understanding, which does continually keep his heart and mind in the knowledge and love of God; and, instead of being overwhelmed by the power of temptation, he is enabled to quench all the fiery darts of the wicked one; and to resist manfully his every attack, under the most trying dispensations, whether from the world, the flesh, or the devil.

'Is a person sanctified by faith without works? Justification being a free gift, and wrought in the soul by the operation of the Spirit of God, so also is sanctification begun, carried on, and perfected by the same Spirit.

'But how may a believer know when he is sanctified? By the change which he finds effected in him, his entire re-creation in the Divine image, and full renewal in righteousness and true holiness; in his liberty from sin, his heart being cleansed from all unrighteousness, and filled with Divine love; his desires and affections are holy, inasmuch as they spring, not from himself, but from the Spirit of Christ dwelling in him. The body of sin being destroyed, the Spirit of life, liberty, and love possesses his soul. Not that one thus saved is beyond the reach of temptation, or can be, so long as he sojourns in a tabernacle of clay; but while he dwelleth in God, and God in him, that wicked one toucheth him not; the tempter may violently assault from without, but he never can prevail against the believer so long as he keepeth himself, because all is peace within; the whole heart being given to God, Jesus reigns alone, and every power and faculty of the soul are brought into

subjection to the obedience of Christ; hence there is no inward war or tumult, but peace flows as a river, and righteousness as the waves of the sea.

'Did any soul ever attain to a state of entire sanctification here, and live and walk in the same? I believe a few have, but they are very few compared with the rest of believers. But are not they who do not come up to the standard of perfect love in continual danger of losing what they do enjoy? Yes, unless they keep making continual advances in the Divine life. Then you admit of a gradual as well as of an instantaneous work? I do. But if sanctification is of faith, is it not instantaneous? It is instantaneous or gradual, according to the strength and degrees of faith; perfect faith will produce perfect love, but an imperfect faith will not produce perfect love; because the mind, not discerning the advantages and excellences resulting from such a lively strong faith, rejects it either through presuming too far, or from a disposition to take up with smaller degrees, or from a principle of false humility, and a blind zeal for the honour of God's law; not considering, "that it is not by works of righteousness that we have done," or of ourselves ever can do, "but of his own free mercy he saveth us, by the washing of regeneration, and the renewing of the Holy Ghost." Therefore it is according to the degrees and strength of our faith that we are more or less sanctified, and the strength and soundness of our faith depend much upon the distinctness of our knowledge, and the simplicity and purity of our intention: for God looketh at the heart, and knoweth what is in the mind of every man, therefore he taketh the wise in their own craftiness, and exalteth the humble and meek; he filleth the hungry with good things, but the rich, and such as are increased in goods, and

think they have need of nothing, he sendeth empty away.

'As all sin emanates in pride and self-will, so real holiness takes its rise in humility and self-abasement. When a soul is truly humbled, and brought to see its own ignorance, and utter inability to do any thing of itself that is good, or acceptable to a holy God, it becomes willing to be taught the lessons of his grace, and gives itself up simply to the teachings of his Holy Spirit, and is thereby led into all truth. But if the soul is not truly humbled, and divested of its own wisdom, simplified, and brought low before God, it will seek out many ways and means to overturn and invalidate some of the plainest and most express truths in the word of God, and raise many objections against particular doctrines, and parts of the analogy of faith: and because it cannot comprehend, by natural reason, how such and such things can be, it will wrest Scripture, if not to its own destruction, yet to the great injury and prevention of its own spiritual progress. Whereas a simple, humble mind, ever aspiring after the best things, seeks more to sink into the will of God, than to rise into esteem with the men of the world; for his delight is in the Lord alone, and His favour the joy of his heart.

'Until the love of God becomes the ruling principle of the soul, no work is acceptable unto Him; for whatsoever is not of faith working by love has in it of the nature of sin, not flowing from a pure principle within: but saving faith purifies the heart, converts the soul, sanctifies the affections, and enlarges the desires towards God and man; so that, if it were possible, it would embrace the whole world, and bring every soul to taste and enjoy the sweetness of that love, of which he so

freely partakes. O that I may no longer rest satisfied without a full salvation, but seek to be saved even to the uttermost, that I may be filled with all the fulness of God.'

To the above generally correct view of the all-important subjects of justification and sanctification, the writer would remark, concerning the latter, that it is that work of God's grace by which we are renewed after the image of God, wholly set apart for his service, and enabled to die unto sin, and live unto righteousness. Or, in fewer words, sanctification is a growing conformity in heart and in life to the will and the image of God. It may be considered in a twofold respect: 1st, As an inestimable privilege granted us from God, 1 Thess. v. 23; and, 2ndly, As an all-comprehensive duty required of us by his holy word, 1 Thess. iv. 3.

It is distinguished from justification thus: justification changeth our state in law before God as our Sovereign and Judge; sanctification changeth our heart and life before Him as our Father and Friend. Justification precedes, and sanctification follows as the fruit and evidence of it. The atoning merit of Christ, apprehended by faith, is our justifying righteousness; but the grace of God implanted in us, is the matter of our sanctification. Justification is an act done at once; sanctification is a work which is progressive. Justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image.

Yet justification and sanctification are connected in the promise of God, Rom. viii. 28—30; in the covenant of grace, Heb. viii. 10; in the doctrines of the Gospel, Acts v. 31; and in the experience of true believers, 1 Cor. vi. 11.

It has been remarked by a late writer, that there is with many a tendency to reverse the scriptural order of rank between the two leading blessings of the Gospel, our pardon and our justification. We are too ready to reckon the latter something subordinate to the former, to value sanctification chiefly as the evidence of justification, holiness as the proof and pledge of pardon. Let us take care to estimate more justly this invaluable blessing, as the primary benefit of the Christian salvation; as in itself the flower and crown of what is good, and glorious, and desirable to man; as the supreme and final end to which the whole deliverance accomplished by the love and by the death of Jesus tends. He "gave himself for the Church, that he might sanctify and cleanse it by the washing of water through the word;" by the purifying power of the celestial Spirit operating through the truth as his appointed and appropriate instrument. Of such inestimable worth is the blessing of holiness, that each one should, day after day, be labouring to secure yet larger and larger measures of the heavenly gift, and should count even the severest trial cause of thankfulness, which may promote his progress in the spiritual life. Think not that Christ is He who will leave his own salvation half performed. Let us but give diligence to make our calling and election sure, and the good work which He has begun He will perfect to the day of God. Each several soul thus saved, shall safely pass the dark river that is the bourne of time and eternity, and emerge from the gloomy, but, to him, consecrated waters, meet to mingle with the sinless angels, and with the perfected spirits of the just, in that bright world wherein dwelleth righteousness—"the inheritance of the saints in light"—the immediate shrine and temple of the Holy One.

CHAPTER IV.

HER SETTLEMENT AT NOTTINGHAM—APPOINTMENT TO THE OFFICE OF CLASS LEADER—REVIVAL OF RELIGION.

Mrs. Tatham is now a resident of Nottingham, where she is placed in another, and wider, and more important sphere than that which she had previously filled and brightened. Her trials and temptations were of course new, and different from those by which she had hitherto been exercised and improved. Her duties, obligations, and responsibilities were much more interesting, and vastly augmented; her joys and sorrows were higher and deeper, more lofty and more pervading. In her marriage, she was equally yoked with a person of great respectability, high character, and a decided Christian; with one whose esteem for her person was only exceeded by his admiration of her piety. They lived in improving fellowship, as heirs together of the grace of life, bearing one another's burdens, contributing to each other's usefulness, and therefore promoting each other's happiness, during the space of nearly half a century. It is the testimony of the venerable survivor of the two, who, at the moment of tracing these lines, is waiting, like a ripe shock of corn, ready to be gathered in his season, that had his beloved wife lived fifteen days longer than she did, they should have spent fifty years in happy union together.

Leeds, the town from which she was now in the order of Providence removed, had been often termed the Goshen of Methodism; but the state of the Society in Nottingham at the period of Mrs. Tatham's coming to reside there, and for several years after, was very low, and on this account she felt more sensibly the loss of the friendship which she had enjoyed amongst her pious acquaintance at the former place.

Whether the new duties and exercises which attended her settlement at Nottingham prevented her from writing for some time as frequently as had been her custom, or whether any accident or intended destruction has befallen her papers of that period, the writer cannot say: but only one entry in the course of six years is now found, which is here subjoined.

'*January*, 1788.—I am fully convinced that nothing but sin can separate between God and the soul; and that one single sin, however slight it may appear, if not renounced and overcome, will, in process of time, effectually draw the soul away from God, and destroy it in the end. A love of ease and self-indulgence has ever been my chief besetment, and by it I have frequently been drawn into things from which I had formerly obtained deliverance: thus have I again been brought into condemnation, so that I could not rejoice in the Lord as heretofore. I then began to stagger at the promises of God through unbelief, and became accustomed to wandering, so that when deliverance has come from on high, I could not stand in the liberty wherewith Christ had made me free. I also became quite averse to the way of self-denial, and bearing of the cross; the intercourse was obstructed between God and my soul, and the outward ordinances, instead of being seasons of refreshing from the presence of the Lord, became insipid

to my taste, and the preaching of the word a dead letter to my soul.

'When I first set out in my way to the kingdom, I saw that God was all I wanted, and that an entire conformity to his will was the perfection of all holiness. I was sensible that every thing which did not lead me to God, led me to sin: I saw the absolute necessity of giving up all for Him and all to Him, in order to obtain the perfect enjoyment of his love. I found my soul athirst for the fulness of God, and I longed to be filled with all the mind that was in Christ. I had clearer and clearer discoveries of his power to save unto the uttermost all those who truly believe; and for a season I believed and overcame; but alas! I drew back—I yielded to ease and self-indulgence, and thus, by degrees, lost that spiritual vigour and health which I before enjoyed; neither have I yet obtained the mastery over myself herein.

'What, then, are the causes that have hindered me in this work? It is not for want of sufficient grace and strength ready to be communicated to me that I am so deficient, but for want of valuing the love of God above my own ease and pleasure. It is not for want of light and direction that I have not prevailed, but for want of resolution to deny myself, and take up my cross continually. If I had at the beginning set myself stedfastly to do and suffer all the known will of God, regarding neither my own ease or pleasure, but seeking only to be approved of Him, I had certainly prevailed.

'And now what shall I do, if haply, after all, I may be delivered from this yoke of bondage? I will confess my sin, with all its aggravations, and bewail it before the Lord; I will wait unweariedly upon him for a fresh manifestation of his love; I will be constant and uniform in all

the means of grace, especially in prayer and reading the word; I will take up my every cross; I will watch in all things over my outward and inward man; I will humble myself continually before the Lord, and consider the evil of this sin, and the dreadful consequences attending upon it; and, lastly, I will eye God in all things and through all things, and rest in nothing but a full, perfect, and uninterrupted enjoyment of his love; I will seek only to do his will and glorify his name, by obeying the dictates of his word, following the leadings of his Spirit, buying up my time and talent for his service, and laying out my whole being to promote his glory. Lord, help me thus to do while life shall last, and then take me to reign with thee above for ever.'

In the interval between the date of the foregoing entry and that of the next that is preserved, Mrs. Tatham was called to take a more active and responsible situation in connexion with the society at Nottingham. Soon after her arrival there, her gifts and gracious attainments in the spiritual life drew towards her the attention of her ministers, who regarded her as a suitable and desirable person to be intrusted with a kind of over-sight and care of some persons of her own sex, whom she would meet once a week, for an hour at a time, for social devotion and mutual religious instruction. She was accordingly, in 1791, constituted a "leader of a class," or deaconess, in connexion with the Halifax-place chapel, and continued in that office, without interruption, to the time of her lamented decease. During upwards of forty years she had the charge of three classes, as that which was first committed to her by the appointment of the minister and voice of the church, was speedily trebled. The number of persons thus associated with her, that she might be a

helper of their faith, a strengthener of their hands in God, and their counsellor in trouble, was considerable, generally amounting at least to sixty; and the diligence and affection with which she sought after every wandering sheep were truly exemplary. Her wisdom, prudence, kindness, fidelity, and eminent spirituality, specially fitted her for the service of the church in the department assigned to her; and several hundreds of persons, during the long period already mentioned, derived untold and inestimable advantage from personal intercourse with her intelligent and cheerful piety, and from her fervent and believing prayers, offered up with particular reference to their respective conditions.

The diary is again resumed as follows:

'*February*, 1796.—I am not yet subjected to the will of God. I find a law in my members warring against the law of my mind, and bringing me into captivity. I see what is right, I feel what is right, I know what is right, and I approve what is right; but when I would do good, evil is present with me.

'I want a power to give up my will daily and hourly to God, yea, momentarily; this I cannot do, without crossing myself in the nearest and tenderest part; but as it is necessary to cut off the right hand, or to pluck out the right eye, if it would hinder our profiting in the Divine life, I desire to be found so doing, rather than be brought into captivity by any thing.

'*March* 6.—Blessed be God, who hath spared me to the present moment, and not cut me down as a cumberer of the ground. I have sinned, and grieved his Holy Spirit, by suffering myself to be led into an unthankful and discontented spirit: in some moments, nothing seems to be a blessing to me, or considered as a mercy by me. When I revolve out of these uncom-

fortable frames, I wonder at myself, and am astonished that such thoughts could have any place in my mind, or for a moment trouble me; but it is my weakness and my sin. Lord, pardon thy servant in this thing, and save me from the power of temptation.

'*March* 9.—This day being set apart for a national fast, I also considered myself bound to humble myself before the Lord; but I want the true spirit of humility and self-denial. O Lord! how long shall I have a name to live, and be dead? How long shall I teach others, and not learn wisdom myself? I have done foolishly; I have forsaken Thee, the fountain of living waters, and hewn out unto myself broken cisterns that can hold no water. Pardon me, O Lord! and restore my soul, that I may praise thy holy name.

'*March* 30.—O my God, I desire to praise thee with my whole heart, for all the dispensations of thy providence towards me. Thou alone hast been my guide from my youth up, even until now. When I would have gone out of the way of thy providence, thou hast met me, and brought me back, by a way which I knew not. Thou hast saved me from a thousand dangers, and delivered me out of innumerable difficulties; Thou hast made straight paths for my feet, and caused me to walk upon high places; Thou hast not suffered me utterly to forsake thy way, but hast hedged me in on every side, and kept me from falling away. Surely goodness and mercy have followed me all the days of my life; but I have been a wayward child: I have not rendered unto the Lord according to his great goodness, but have sought my own will and pleasure; I have hardened my heart, and walked perversely before Him. May the Lord pardon his handmaid, and forget the iniquities of my youth, and the rebellion of my riper years. May I

learn wisdom by the things that I have suffered, and from henceforth yield myself, with all my powers and faculties, unto the Lord alone. I know he hath created me for his glory, and he has made me capable of bringing glory to him.

'*April* 4.—I sometimes think I can bear any thing the Lord may please to lay upon me, but when the trial comes, I do not always find that willingness and ability to suffer which I expected. I am convinced it is not a little thing always to deny self even in small matters. I generally find the cross heaviest at the first taking up; but when I have borne it a little time, it becomes lighter, and the very thing I groaned under as almost insupportable, has often proved to be one of my greatest blessings.

'*April* 23.—Rose early this morning, but got into an unprofitable frame of spirit, by which I was insensibly drawn into a rash and inconsistent action. At the first, I did not see my danger, nor the probability of falling into sin; but immediately after I was convinced of my error, and was sensibly ashamed for what I had done. I desire to acknowledge it as an unbounded mercy, that the Lord met me in the way, and forced me to yield to conviction. When I came to myself, I seemed as one awaked out of a dream, and could not help wondering how I could enter into such a spirit, without being aware of my danger.

'*May* 29.—Through the power of temptation I have been brought into great distress of mind: every thing around me wears a gloomy aspect, and my best mercies seem turned into wormwood and gall. The enemy of souls thrust sore at me that I might fall, but I was saved from entering into his snare. O whither would the impetuosity of my spirit hurry me in the hour of

trial, did not the angel of the Lord stand in the gap, and stay me in my course!

'*June* 8.—Still tossed to and fro; yet in some moments I feel power to lay hold on the hope set before me: but O there is a bar, that separates between God and my soul; a something from which I cannot part, that clings to me, and pulls me down to earth and sin. Could I once again obtain a full deliverance, how would my willing feet in swift obedience move to do my heavenly Father's will! I should not then murmur, but bow submissive beneath his chastening rod; however dark, frowning, or mysterious to the eye of man his providence might appear.

'*June* 18.—This has indeed been a day of deep exercise and sore temptation. I thrice besought the Lord with tears to hear me in that I feared; and blessed be his holy name, He abated the violence thereof; yet my soul is not at liberty, neither have I a power to do the perfect and acceptable will of God. O that I did not cleave so much to future events, but with all readiness of mind submitted myself wholly to the good pleasure of him whose judgment is just, and who will not suffer them who put their trust in him to be confounded.

'*July* 24.—Low in body, and low in spirit all this day. I am sensible that nothing short of the full enjoyment of the love of God can ever make me happy, either in time or to all eternity; and yet I am not contented to seek this alone, but am ever aiming at something besides it. Every day and hour of my life convinces me of the vanity and utter insufficiency of every outward thing. Though I had every thing in the world that is desirable in itself, and could enjoy it uninterruptedly, without any alloy for ever, yet this would be altogether insufficient to constitute my happiness, without God. Would that

I were come to this; to desire nothing, to seek nothing, to cleave to nothing, but God, and God only; then my peace would flow as a river, and my righteousness be as the waves of the sea.

'*September*, 1796.—During the last two months, the exercises and trials of my mind have been great and complicated, and so interwoven that I have been wholly unfitted for every duty in life; but, let it suffice, the Lord, and he only, knoweth my affliction, and the source from whence it flows. I desire to be calm, and to sink into his will; I believe this trial comes immediately from God, or is permitted by him, as a punishment for my sin and ingratitude against him, the best of Beings, and kindest of Benefactors. It was said concerning Israel of old, when Jeshurun waxed fat, he kicked; and I believe the Lord may justly take up the same complaint against me. When I was a child, and kept low, I served him, and He loved me; but since He hath bestowed his favours, and encompassed me with benefits, I have been unmindful of the rock from whence I was hewn, and the hole of the pit from whence I was digged; but he hath brought down my strength in the way, and caused me to remember my sin; therefore I will praise him, and testify of his goodness.

'This morning, while under the word, my soul was melted down before the Lord, and I was enabled to believe that He would help me, and save me out of all my fears. May I trust in his name for ever, and not faint when I am rebuked of him.

'*October* 9.—Heard Mr. Henry Taylor, from Sheffield, preach this evening. His word came with power to my heart, and in the society meeting I was much stirred up, and quickened by what he said. He spoke a good deal of the revival of God's work in Sheffield, and gave

a very pleasing account of its rise and progress: the people's hearts were touched; I pray God that the impression upon their minds may be lasting; and may the same work begin and go forward in this place, as effectually as in Sheffield. I desire to be thankful, that, in the midst of all my trials and difficulties, I could ever rejoice when the work of God prospered; and exult and triumph in the downfall of Antichrist, and in the approaching desolation of Satan's kingdom in the world.

'*October* 10.—Was in company with Mr. Taylor this afternoon, and was exceedingly struck with his behaviour and conversation; his looks fully expressed the devotedness of his soul, and the grave and solemn manner in which he conducted himself showed that he walked as in the immediate presence of God. In him I saw what it is to be a Christian indeed; the image of Christ shone forth in him, and was conspicuous to every discerning mind.

'*October* 16.—There being a love-feast* this afternoon for the society, I wished none of my family to be ab-

* A "love-feast" is a meeting of the society, or church, assembling in their usual place of worship, of its minister and members, commencing and terminating with praise and prayer, the intervening space being occupied by brief statements of conversion or religious experience, made by such of the persons present as feel themselves disposed and impelled to imitate the conduct of the devout and grateful Psalmist, by declaring to them that fear God what he hath done for their souls. The like conduct distinguished the pious in the days of the prophets, for then also, they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and of the primitive church a similar practice is recorded, when it is affirmed, that they that gladly received the word, continued stedfastly in the apostles' doctrine and fellowship, in breaking of bread and in prayers; the same thing is presented to us by the apostles, when, in their epistles,

sent, and therefore contrived to dispose of the children so that we might all fly comfortably; to me it was the best I have ever attended in Nottingham, although I have been a resident here ten years, and nearly five years a leader among the people. There were many strangers present, some out of the country, and some from different circuits. A soldier spoke excellently well—his word was attended with power: he told us he had been at Sheffield among the people there, and gave a delightful account of the revival in that place, which added great weight to all Mr. Taylor had said before respecting it. I felt my heart glow within me; it seemed to me as if the kingdom of God were coming nigh to Nottingham also; at least I desired it might be so, and felt a lively anticipation that it would be so. O Lord, increase my faith; thou knowest this people have been a formal, barren, and dead people, ever since I knew them; I had a little strength when I came amongst them, but they enervated it; I had a little love, but their coldness abated it; I had a little zeal, but their opposition and dislike quenched it; yet, had I been stedfast and unmovable, always abounding in the work of the Lord, I should have seen great things brought to pass long ago; but I have been unfaithful, and instead of stemming the torrent of opposition with love, I gave way to a spirit of dislike, lost my own power, and became a partaker of their sins, and also of their punishment.

'*October* 17.—I have been led during the week that is past to admire the leadings of God's providence with

they speak of "feasts of charity," and of believers having "fellowship one with another;" the modern "love-feast" finds its type and pattern, its warrant and sanction, in the primitive "feasts of charity."

respect to my domestic concerns: I did not wish to follow my own will, or choose my own way, and the Lord took the matter into his own hands, and while I stood still and left it with Him, He disposed of it to my satisfaction and comfort. I find it good to ask counsel of the Lord, and to wait for his direction in the most common concerns in life: I cannot even choose a servant without him, and He is pleased always to order better for me than I can order for myself. How great is his condescension and love in stooping to our little concerns, and in making our difficulties and trials the subject of his care and attention; truly did our Lord say, "Not a sparrow falleth to the ground, without the notice of your heavenly Father." No; nothing, however trivial in itself, as it respects the welfare of his people, and the government of the world, is overlooked or lightly regarded by him.

'*October* 23.—Under Mr. Hanby's sermon this forenoon, I was enabled to cast my burden upon the Lord, believing he would sustain me, for he hath promised that "the righteous shall not be moved, and that the upright in heart shall be made glad." I believe, were I to cease from my own will entirely, and put my whole trust and confidence in the Lord alone, he would bring mighty things to pass. I do believe my deliverance is near, and that my salvation lingereth not: I am deeply convinced that God's thoughts towards me are thoughts of peace, and not of evil, to give me an expected end. Did I but eye the promises, and the faithfulness of God under every trial, referring all things unto Him who judgeth righteously, instead of magnifying little evils, which are the natural consequences of particular causes, I should see my way clear, and be enabled to rise above any thing that would stand in my way to the kingdom. O Lord,

how is it that thou hast borne so long with my manners in the wilderness? Even because thou delightest in showing mercy, and waitest to convince me, by every means, that thou lovest me, and art ready to do me good.

'*October* 24.—The Lord is good, and still magnifieth his mercy, and makes known his power, towards the most unworthy and unthankful of all his creatures. I went to the chapel this evening, and heard Mr. Bardsley preach from "Delight thyself in the Lord, and he shall give thee the desires of thine heart." After I came home, I took up "Boston's Fourfold State," and while I was reading and meditating therein, Mr. Tatham came home—what shall I say like? surely like an angel of God, full of the Holy Ghost, and the power of the Most High. When he came into the room, and began to speak, I was astonished, and said to myself, It is the Lord; I see his hand; I feel his power, and I acknowledge his wisdom and his goodness! surely He is good, and his mercy endureth for ever! After Mr. T. had done praising God, I asked him *how* the Lord made himself known unto him and the leaders? and when he gave me the account of it, my heart was filled with love, and I was lost in astonishment and praise. O what is it that the Lord cannot do! This, I must acknowledge, to be of Him, and of Him alone; O may it have a suitable effect upon my mind, and reconcile me to every dispensation of his providence, whether joyous or grievous; if God is only glorified in the salvation of sinners, and the prosperity and interest of his Church helped forward and established in the earth, it is enough: what more could I desire? This is what I have long sought and mourned for in secret; this is the great blessing the Lord hath promised to bestow upon me under all my exercises, and I know and believe He will never fail nor forsake me.

'*November* 22.—Blessed be God, I still find my heart fixed to follow on to know the Lord; and when I see him working on all sides, and bringing souls to himself by every possible means, I stand astonished at his mercy, love, and power. I think I never saw such a change in the face of things for the time, as there is in our society at Nottingham: the people are altogether stirred up, and the work is deepening wonderfully in their hearts. I begin to feel myself like a dead weight in the society; I sometimes have a desire to help forward this great work, but it seems as if the Lord rejected my labour, and I am afraid of running before I am sent. I think the wisdom, power, goodness, mercy, and loving-kindness of God towards Nottingham, are manifested in the most extraordinary manner. His wisdom, in choosing the instrument; his power, in making his strength perfect in his weakness; his goodness, in so adapting the way and the means of this revival to the temper and spirit of the people; his mercy, in bearing so long with our manners, and not removing our candlestick out of its place, after all our opposition to his grace and love; and his loving-kindness, in following us with repeated mercies, refreshings, quickenings, and enlivenings, and particularly in preserving a praying remnant in the darkest and deadest season of the church. I see also the faithfulness of God to his people, in fulfilling his promise, wherein he had caused them to hope, though our rebellions and transgressions were multiplied exceedingly; and also his great condescension and love towards us in suiting his blessings to the state and necessities of his people.

'*November* 23.—Mr. Longden, from Sheffield, spent the latter part of this day with us: it was truly the most affecting and solemn time I ever experienced. While

we were praying together, my sister-in-law (Mrs. S.) received a clear manifestation of the favour of God; she prayed earnestly, and praised God in a wonderful manner: both our young men and our two maid servants also found power to claim the promises of God, and received a fuller manifestation of the love of God towards them than they had before experienced. Blessed be God, He hath broken the snares of the devil, and produced true Christian simplicity and Gospel sincerity amongst his faithful people, and removed the stumbling-block out of the way of his children, by pouring upon them an extraordinary measure of his Holy Spirit, and obliging them, against their wills, to come out of the common way. Surely my husband is the most remarkable instance of the power of God I ever beheld! and I am persuaded no person who knows any thing of him will hesitate to acknowledge it; for where is there one more simple, and more upheld by that power, than he is? O Lord, how wonderful art Thou in all thy ways; thy mercy and thy power are infinite, and thy love knoweth no bounds!

'*November* 24.—The present method which God has taken to revive his work is to me unaccountable. I believe most professors of the present day, as well as they of former times, may say, with the disciples of old, "We never saw it on this fashion;" but the Lord is manifestly pouring out his Spirit upon professors in particular, and on the world in general. The manner of the present revival in Nottingham is strange, but it is effectual; and I date the beginning of it from Mr. Taylor's first visit. Since that time Nottingham has been laid upon the minds of the praying people in Sheffield; and the Lord has been bringing his own purposes to pass amongst us by various means. After Mr. Taylor

had given the society here an account of the revival in Sheffield, and said much in favour of it, the prejudice wore off by degrees from the minds of many of our leading people, who were most set against such proceedings. Mr. Taylor advanced many sufficient reasons to prove that the work was of God, and not of man, however strange and unaccountable it might appear to many, or whatever inconsistencies might seem to mix with it. He informed us that no person was more prejudiced against it than he himself had been when he first went into the Sheffield circuit; but that afterwards he was convinced it was the Lord's own work, and he dared not to oppose it, though he could not for some time enter into it; till one night, the power of God so rested upon him in one of the meetings which he attended, that he ever afterward strengthened and supported it, and had found his soul particularly blessed in so doing. Indeed, Mr. Taylor's good conduct, good sense, and Christian walk, greatly strengthened and confirmed every thing he said.'

In a letter, dated January 6, 1797, now before the writer, addressed by Mr. Tatham to a friend who desired to be informed of the great things which the Lord had done at Nottingham, a very interesting narrative of the gracious visitation, referred to by Mrs. Tatham, is supplied. That visitation began with the labours of Mr. Taylor, from Sheffield, on the occasion of his coming to open a chapel at Basford, near Nottingham. Mr. Tatham heard him with great attention, and was struck with hi conversation in company, as well as with his preaching, and saw the excellency of becoming a little child for Christ's sake, though (as he says) he knew not how to be made one. At that time a general excitement was shared by the leaders or office-bearers of the Notting-

ham society, and a special public prayer-meeting was established in the Halifax-place chapel on Wednesday evenings, with a view to the now desired and expected prosperity of the work of God. At a love-feast held at that time in Nottingham, a powerful influence was experienced, and the general impression was much heightened, by the remarkable energy and pathos with which a soldier, who was trumpet-major to the 3rd Dragoon Guards, related his Christian experience. At a similar meeting, held about the same time in a neighbouring village, Mr. Tatham, who had not spoken on such an occasion for ten years, was constrained to open his lips with the words, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," when a flame of Divine love was kindled amongst the people.

At the domestic altar in Mr. Tatham's house the fire from heaven descended, and seasons of great solemnity and refreshing were experienced. On one morning, in particular, when reading the 2nd chapter of Acts, he was peculiarly blessed, and whilst engaged in prayer, such a baptism of the Spirit was poured out, that it seemed as if the day of Pentecost were come a second time, insomuch, that his tongue broke forth in unknown strains, and sang surprising grace. Though naturally timid, and restrained by the fear of man, this grace could not be concealed from his brother officers in the church. After a sermon by Mr. S. Bardsley, under which Mr. T. was filled with joy and peace in believing, and after the usual business of the leaders' meeting that followed had been transacted, he was at length enabled to overcome all restraints, and to communicate an account of his own happy state, and called upon others to testify if they too felt the love of God in their hearts.

"Professing to be leaders of the flock of Christ, judge ye," said he, "how far we have led them: when, I pray you, has the name of Christ ever been mentioned in this meeting except in singing and praying? Surely Mr. Wesley had some meaning when he wrote these lines—

"Of nothing think or speak beside,
My Lord, my love is crucified!"

Upon this, many who were present became sensibly affected, and Mr. Bardsley, the minister that presided, engaged in prayer, when the heavens opened, and the Spirit of God descended upon them: and Mr. Tatham, whose aversion to loud praying had previously amounted almost to disgust, was so carried out in agonizing prayer for twenty minutes, that he knew not in what tone of voice his supplications were uttered. Several were melted into tears, and broke forth into such a general confession of sin as was truly affecting, and were filled with the love of Jesus, and with love to one another: so much so, that one of them, feeling himself the next day so unspeakably happy as to be little disposed to attend to business, took his horse and rode upon the forest, singing praises to God. On the Wednesday evening following, at the prayer-meeting, which had increased from about thirty (the number that attended at its commencement) to about two hundred, the wonders of grace which God had wrought amongst the leaders were declared to the people, and several backsliders were restored to the joy of God's salvation.

Mr. Tatham, who was a local preacher, had it strongly impressed upon his mind that on the following Sabbath he ought to address the society; but under a consciousness of his inability as a speaker, he put such a thought far from him; but it returned with great force,

though he resisted firmly, determining within himself not to act upon the suggestion. Mrs. Tatham, perceiving the struggle which agitated his mind, encouraged and urged him to proceed according to his sense of duty. On the Sabbath morning he awoke full of joy in the Holy Ghost, attended the seven o'clock prayer-meeting, and found God very present in the midst of those who were assembled. The blessedness which was experienced with his family on that day was such that it could not be described. At ten o'clock he proceeded to the chapel, and after manifold reasonings and deep anxieties, stood up before the congregation, and addressed a message from God to it, with an utterance which could have come only from His Spirit. Whilst speaking, he had such an extraordinary manifestation of the love of Christ to poor perishing sinners, and of his power and willingness to save unto the uttermost all them who truly believe in his name, as exceeded all his previous conceptions. Beholding himself, by faith, the great Redeemer of mankind, pointing sinners to the dear tokens of his passion, inviting the weary and heavy laden, yea, the vilest of the vile, to come unto him, that they might be saved, he spoke with great power and unction; the eyes of all were fixed upon him; the countenances of many turned pale, while tears flowed in abundance down the faces of numbers. It was, indeed, a time of liberation to the captives, and of the opening of the prison doors unto them that were bound.

In the evening the chapel was crowded to excess, and he was again constrained to address the multitude, when, as in the morning, much Divine influence was felt, and the arm of the Lord was made bare in the awakening and conversion of sinners. The part which Mr. T. was constrained to take, was as remarkable as the effects with

which it was followed, particularly as his talent for speaking was inconsiderable, and his natural temper very timid and retiring, so that he shrunk from all publicity, nor could he speak in public without great perturbation of mind. But on this occasion, when the Lord put words into his mouth, and abundant grace into his heart, all his fears subsided, and he felt that he could have addressed ten thousand people without a trembling nerve.

The society, after this time of refreshing from the presence of the Lord, was united as the heart of one man in the bonds of peace and love. All discord, animosity, bitterness, contention, and evil speaking, were banished from amongst them; and, for a season, nothing was heard of, in public or social meetings, but the love of Christ to perishing sinners. A new creation was verily wrought in the hearts of the people, and the Lord daily added to their number, so that his servants were constrained to exclaim, "What hath God wrought!" This revival of religion was looked at by Mrs. Tatham with a discriminating eye, and it had her hearty and zealous approval and co-operation. It had but little extravagance of any kind, and was a deep, genuine, and extensive work of God, produced by a mighty outpouring of the Spirit, attended with corresponding results. This, it has been well said, is not a question of sect or party; it has relation to the interests of religion itself. Nottingham has been favoured on several occasions, at intervals longer or shorter, with the experience of revivals which have exerted a beneficial influence on the religious condition of its inhabitants, in the influence of which the Wesleyan denomination has largely participated. Nothing was so welcome and gladdening to Mrs. Tatham as the extension of the Redeemer's king-

dom: to witness, and promote, and accelerate it, filled her with a joy like that which Moses felt when the Red Sea divided before the children of Israel; which Joshua felt when the walls of Jericho fell down; like that which the Saviour felt when he beheld Satan fall like lightning from heaven. She writes,

'*November* 28.—Yesterday J. B., Esq., preached at the chapel, from "Salvation is of the Lord." Truly it was a solemn season; the word was good, and I was nourished and enlivened under it. To-day Mr. Longden returned to Sheffield. My dear husband was exceedingly affected at parting with him, but the Lord graciously visited and blessed us in family prayer; and I believe we all felt a measure of the quickening influences of the Holy Spirit. May the Lord still continue to carry on his work with mighty power, and bring down every lofty imagination and vain desire into subjection to the obedience of Christ.

'*December* 29.—This evening at a quarter past eight o'clock our dear minister, Mr. T. Hanby, departed this life, in the full assurance of faith, while Mr. Lowe and Mr. Bartholomew were committing his soul into the hands of his gracious Redeemer. He said, "he had finished his course, and kept the faith, and believed that he should receive a crown of life." His dear wife was too deeply affected with her loss, but I found it good to be with her. I believe there has seldom existed such a deep union of soul between two individuals as existed between them: I have often beheld them with delight and satisfaction.

'*January* 22, 1797.—This morning, under Mr. Pawson's sermon, my soul was refreshed from the presence of the Lord; truly the Holy One of Israel was in the midst of our assembly, O what a God is our God! who

is like unto Him in heaven above, or in the earth beneath? May I henceforth love and serve Him alone. Lord, save me from my idols, and from the power of my besetting sin. I have three potent enemies to encounter; the world, the flesh, and the devil. I once thought I had conquered the world, but it has long since resumed its power over me, and brought me into captivity to many things, though in a different way to what it used to do. But, blessed be God, the snare is in a great measure broken, so that I have got loose from its chief entanglements. I find Satan to be an unwearied adversary, and his temptations are so subtle, and covered over with such specious appearances, that I am often at a loss to discern between truth and error. He well understands the human heart, and knows how to suit his temptations accordingly; but I find by looking unto Jesus, and abiding close by the word and testimony, I am saved from his power, and kept in peace.

'*January* 25.—My children began to be ill of the measles to-day; I went to the Lord, and laid my case before Him, and gave them all into his hands, believing that He could not err. I found it good neither to ask life nor death for them, but that they might be consecrated to Him alone, and, living or dying, be wholly and entirely his. I begged of the Lord to mitigate their bodily affliction, and not to suffer them to be wasted away by a continued sickness. I believe I was heard in that I asked; I find my soul more calm and composed than for some days past. It is the one desire of my heart to be wholly given up to God, every moment of my life, without reserve.

'*January* 29.—Stayed at home all this day on account of the children, but found a great blessing in reading some of Jane Cooper's letters, and was enabled to draw

nigh in confidence and faith to a throne of grace. I find it good to lie low, and to be little in my own eyes; to sit loose to every creature and created thing, and continually to sink into the will of God.

'*February* 9.—I am more deeply convinced than ever of the necessity of living a moment at a time; of not anticipating beforehand either joy or sorrow, but as a reasonable, intelligent creature, to make use of every necessary mean that lies within my power, to promote the good and avoid the evil: and then calmly leave the event to God, believing that whatsoever I commit into his hands is committed into the hands of a wise counsellor and a faithful keeper, whose wisdom and power are able to bring to pass things utterly impossible to man. I think I never felt the force of those words more than I now do:—"Not by might, nor by power, but by my Spirit, saith the Lord." Surely it is so, for God will work, and none can hinder. He, in his wisdom, hath chosen the weak and foolish things of this world to confound the wise, even because it seemed good in his sight.

'*March* 4.—I see clearly that the Lord will have no rival, but will sit as a king upon his own throne, till He hath put down all rule and all authority beneath his feet. I want a single eye, a pure intention, and a simple, humble spirit. I still retain too much of that wisdom which is from beneath, and possess but a small measure of that which cometh from above, which, being first pure, is peaceable, full of mercy, and abundant in every good work. If I could but come wholly out of myself, and lay aside that reserved, unsociable spirit which cleaves so closely to my nature, and simply act with a regard to the favour of God, and an eye to his glory alone, in all things, I should be more active, and more useful in the Lord's vineyard. But there are so few

spirits with whom I can unite, and so many who want a true sympathy of soul, or are destitute of a proper discernment of the spiritual life, that I feel a restraint when amongst others, and am thereby hindered from either profiting them, or being profited by them. Yet I feel a burning love to all those who bear the true image of Jesus. O that I could feel such a love to *all* souls as would ever animate me with a true zeal for the glory of God!

'*March* 23.—Every day brings along with it fresh trials and exercises; but, blessed be God, I find they have a tendency to drive me nearer to the throne of grace. I have not many outward crosses; my servants fear God, and are obedient to my commands; my children are teachable, and easily ruled; I have no cross providences, for hitherto prosperity hath attended all our endeavours; every thing, both in temporals and spirituals, wears a favourable aspect; I know no want of any earthly good, I abound richly in all things, and desire to acknowledge the loving-kindness of the Lord, and to be thankful. Surely, I may say, "Goodness and mercy have followed me all the days of my life, therefore I will dwell in the house of the Lord for ever." But, amidst all my earthly comforts, I have a heavy cross to bear; and though my spiritual advantages are great, and beyond the lot of many, yet there is an evil which I have to bear—but it is my affliction; may the Lord grant it may never be imputed unto me as sin. This morning I sought the Lord importunately respecting these things, and I believe the Lord heard and accepted me concerning one particular: it lies, I believe, in my own power, to remove the other. Surely, much pride, obstinacy, and self-will remain in me, else I should not be kept in bondage. Lord, pardon me; give me more of that love which is not easily provoked,

which thinketh no evil, but hopeth all things, endureth all things, and never faileth.

'*March* 24.—Blessed be God, I can set to my seal that He is true and faithful. I find that promise verified, "Whatsoever ye shall ask the Father in my name, believing that ye receive it, ye shall have it." Last night I laid my trouble before him, and to the glory of his grace I can testify, that He hath never yet failed me, but hath always heard and answered my petitions. Have visited a few sick and dying people this week. Last night I prayed with a dying saint; his face shone with joy, and though in extreme pain, and so weak as to be unable to speak, he testified to all around the happy state of his soul, by his looks and gestures. When I parted with him, I said, "The Lord Jesus be with your spirit;" he lifted up his eyes, smiled sweetly, and shook me by the hand: yet I felt a shrinking at the idea of death, and, for an hour after, my spirit quite sunk within me.

'When I go amongst poor and ignorant people, I scarcely know how to speak suitably to their states; there is such a darkness upon the unrenewed heart, that I feel I want wisdom, and a supernatural power, to discern their true condition and respective wants. Man may speak, but God only can teach wisdom. O Lord, if thou hast called me to the office of visiting these poor outcasts of Israel, give me matter and words whereby I may be enabled to speak effectually to their hearts.

'*April* 3.—I mentioned in the band meeting this evening what a blessing I had received to-day in speaking to a poor beggar man respecting eternal things. I have long felt constrained, and seen it a duty incumbent upon me, not only to relieve the poor that beg from door

to door, but also to speak to them respecting their souls' salvation; and I recommend it as a necessary duty to be attended to by all believers. In days that are past, I have relieved such characters, and suffered them to go away without saying any thing to them, when at the same time my heart has condemned me for not improving every opportunity of doing good, and endeavouring by all means to bring souls to a knowledge of Christ.

'*May* 30.—The Lord has of late been opening my understanding more fully to discern the mystery of the Gospel. I see an excellency and beauty in holiness above every thing else. While I was reading in Revelations, xx. 4, I was much struck, and seemed to have a clear insight into the first resurrection: I felt a fear lest I should not attain to it, and it was suggested I had let the time slip by, in which I should have secured my interest therein. When I look back upon my past experience towards the beginning of my Christian course, I see that I then made more rapid advances in the Divine life than I now do. For the last ten years I seem to have sunk into Laodicean ease, and I am afraid, in some moments, that I shall never recover my first estate; but this I know, that though I have grievously backslidden in heart from the Lord, yet I have never considered myself rich and increased in goods, having need of nothing, but have seen myself to be miserable, poor, blind, and naked; and although I have not walked stedfastly in the path of holiness, yet I have always approved of the most excellent way, and delighted in the perfect law of God, after my inward man, and felt a fervent zeal for the glory, interest, and advancement of Christ's kingdom in the world.

'*June* 18.—In a very dull, lifeless frame all this day;

but in the evening found much good in visiting many sick poor; truly, I may say, "God was present indeed and of a truth." Had also some conversation with a poor creature who is under very heavy pressures both of body and mind. I endeavoured to ascertain his real state, but could not: the chief thing I could learn respecting him was, that he thinks God hates him, and deals more hardly with him than with any one else. I told him that God did not hate him, but that the enmity was in himself; yet he could not be made to think so. He wants a deliverance from the misery he feels, but he does not see into the exceeding sinfulness of sin; he does not see himself a sinner, lost without Christ; still he thinks it impossible to be saved; he has no idea of the Gospel plan of salvation, and seems to have an aversion to it, rather than any desire after the benefits arising from it. In short, his state is very desperate; his soul is in great danger, and I believe him to be altogether under the power of the devil. O that God would in mercy look upon this poor sinner, and bless the means that are made use of to bring him out of this dreadful state, for nothing short of the power of God can effect it. Nevertheless, all things are possible unto him that believeth.

'*June* 30.—Yesterday, after my arrival in Sheffield, I felt a little uneasiness at the idea of having no fixed place to go to, having accompanied a friend upon her invitation only. As I revolved these things over in my own mind, I found power to cast myself upon God, believing that as I had come to this place with a pure desire to obtain spiritual food, the Lord would provide a place for me to my satisfaction and comfort. After preaching, many friends recognised me, and Mr. Holy very kindly invited me to make his house my home

during my stay in Sheffield. I thankfully accepted his invitation, and to my great satisfaction met with dear Miss Ritchie there; this was indeed an agreeable surprise. This afternoon I accompanied Mrs. Holy and Miss Ritchie to a friend's house, where we had a comfortable meeting; I realised the presence of God to be in our midst, and felt deeply humbled before the Lord and his people, on account of my unworthiness and shortcomings. During prayer I forcibly felt the power of faith in the petitions offered up, and since then I have been encouraged to believe that I shall apprehend that for which I am apprehended of God in Christ Jesus. I never felt such a pure love to any people as I do to the Sheffield people: surely Sheffield is the glory of the earth for pure religion and lively Christians! O that Nottingham may drink deeper into the same spirit, and become a praise in the earth.

'*July* 6.—All my time this day has been taken up in bidding my friends farewell. I feel thankful that the Lord directed my steps to this place, and now that I am parted from them in body, yet in spirit I am still with them. Mr. Longden and Miss Ritchie said many excellent things. May the Lord write upon my heart in living characters whatsoever has tended to edification. Indeed, since I came here, I have learned many useful and excellent lessons, that no time or distance will ever be able to efface. Lord, give me more of thy Spirit!

'*July* 12.—Yesterday Mr. Bramwell came over to Nottingham: we had a large party to meet him. I heard him preach, and was greatly edified; but through domestic engagements I have not been in his company so much as I could wish. He asked me why I did not breakfast with them this morning? I replied, it was not convenient for Mr. T. and myself to be both absent; he

said, "When the children of Israel went forth to war, they who stayed by the stuff were to have an equal share of the spoil." I found it to hold good in spiritual things, and was enabled to believe I should receive my reward in my work, as well as they who laboured more abundantly. The parable of the labourers came to my mind; every man received his penny. God rewards his people more according to their intention than according to their labour; they who love most will labour most unweariedly, and whether their work be important or unimportant, if love influence the soul, it hath its reward: "Not to him that worketh is the reward promised, but to him that believeth." Lord, increase my faith.

'*August* 9.—Went out with Mrs. Oldknow to visit a few sick and poor people. I was greatly distressed with various reasonings and numberless discouraging thoughts, which greatly perplexed me, and caused my hands to hang down. I find it hard work to labour in the fire. Surely, if I were called of the Lord, I should see more fruit of my labour.

'Mr. G. preached this evening. He observed, while speaking of the heavenly inheritance, that some would say it was a purchased inheritance, and perhaps might feel inclined to rest there; but (said he) the land of Canaan was also a promised possession, and although the Israelites did not obtain it by dint of sword, yet they did not obtain it without their sword, but had to fight for it under their head, Joshua: so we, also, must fight our passage to the skies, for the kingdom of heaven suffereth violence, even until now.

'*September* 2.—Yesterday that dear man of God, Mr. Bramwell, left us; I felt a great unwillingness to part with him, but it seemed as if he must go. In his sermon

last night he made some excellent observations: speaking of the entire subjection of the soul to the obedience of Christ, he said, "Christ will reign in the will by his power, in the understanding by his wisdom, and in the affections by his love; by which rule the whole man is brought into subjection." He enforced the necessity of Christians keeping their whole armour bright and in constant exercise, and denounced the use of all carnal weapons, in fighting the Lord's battles. He showed the weapons of a true Christian warrior to be strong, yea, almighty, when taking hold of the attributes of God, in pulling down the strong holds of sin and Satan. He also urged the necessity of believers being always shod with the preparation of the Gospel of peace, lest on rough and stormy ground Satan should gain advantage over them, and said, "Satan may attack, and use all his artillery against a true Christian, but he cannot overcome him so long as he keeps his armour bright and in constant exercise by never-ceasing prayers. Thus shall every high thought and every vain and sinful imagination be thrown down, and God be all in all."

'*October* 9.—Went out both morning and afternoon to visit the sick and poor. O that I could see some fruit of my labours. I feel utterly unable of myself to do any thing, and when I see so little good done, I am ready to give up doing; but blessed be God, the reward is not reckoned to him that worketh, but to him that believeth. Lord, give me faith, not only to do, but to suffer all thy righteous will. Though I may not see any fruit of my labours, yet may I be enabled to persevere in well-doing, and obtain glory, honour, and eternal life, through Jesus Christ.

'*November* 25.—This day a poor woman departed this life, whom I visited in her affliction; she was not

happy, neither was she willing to accept of salvation upon Gospel terms; thinking herself safe, without making so much ado about religion, she did not want any one to talk to her, nor to pray with her, and did not fear to die, although she could not give one single reason of the hope that was in her, and utterly rejected every mean that led to a knowledge of God. Yet the Lord might save her, after all, without any means whatever.'

CHAPTER V.

EXTRACTS FROM HER CORRESPONDENCE—AND FURTHER EXTRACTS FROM HER DIARY, SHOWING THE STRENGTH AND PURITY OF HER EARTHLY FRIENDSHIPS, AND THE INTENSITY OF HER DESIRES AFTER THE HEAVENLY STATE.

THE following letter to Mrs. Ogle, of Leeds, one of her earliest companions in the kingdom and patience of Jesus Christ, illustrates her growing piety.

'*December* 22, 1797.

'Some years ago you and I contracted a friendship for each other which I still feel, and which a variety of circumstances and many changes have not lessened on my part, and am persuaded have not diminished on yours, though our correspondence with each other has for some time been discontinued. Many have been the exercises and trials through which I have passed since I used to subscribe myself M. S.; but I can say, hitherto hath the Lord helped me, and my mourning is now turned into joy. I have experienced that the Lord is a prayer-hearing and a prayer-answering God, having never yet sought his face in vain, or been ashamed when I have relied upon and believed in Him. I have always found Him to be greater and better than my fears, and far above all my wants; and though the promise hath sometimes tarried long, it never yet failed to be accomplished in due time. I feel that I am nothing, yea, less

than nothing, and unworthy of any good thing; yet I abound in mercies, and am astonished at the great favour, love, and condescension of the Almighty. My kind love to Mr. Ogle; tell him, from me, to trust, and not be afraid. Christ hath said, "Seek first the kingdom of God, and the righteousness thereof, and all things else shall be added unto you;" our Heavenly Father knoweth that we have need of these things, therefore will he not withhold from his children any good thing, either for this life or that which is to come. Let Mr. O. but get a sure mark of his sonship, and he shall find all the promises of God engaged on his side. As for my part, I can truly say that I never did make a covenant with God for any thing in this world, but, with David of old, the language of my heart has been, and now is, "Lord, lift Thou up the light of thy countenance upon me, for then only shall I be satisfied when I awake up after thy likeness." O for faith to lay hold upon God in all his relations to us, as a father, a friend, a sanctifier, a preserver, a defender, and helper in every needful time of trouble! yes, this is our privilege, and the purchase of the Son of God. May we always live up to our privileges as children, and never count ourselves unworthy of that salvation to procure which for us cost the Son of God so great a price. I wish you would come over to Nottingham; I do not doubt, but am persuaded, you would both do good and get good among us; and may the Lord bless you, and preserve you evermore, for Christ's sake. So prays your unworthy Friend,

'MARY TATHAM.'

'*January* 21, 1798.—Had some conversation with a friend to-day upon a peculiar subject. The question

was, whether it were right to desire, or pray, to be entirely conformed to the sufferings of Christ here; and, whether our glory would not be greatly augmented thereby in the world to come. I answered, I was persuaded we ought to pray and to contend for an entire conformity to Christ, our living Head, in all things; but chiefly that the will of God might be fulfilled in us. I said, I thought our glory hereafter would be increased according to our conformity to his will here, and not according to our sufferings or doings, as suffering and doing might be great, without conformity to Jesus therein. I consider that our glory hereafter will consist in our nearness to Jesus, and that nearness or union must take place between Christ and the soul on earth. We may be thus united without formally partaking of his sufferings, or performing any extraordinary acts, or doing great outward service in His church; but to be ready to do and suffer all the will of God, is the criterion by which we must judge ourselves, and from our attachment to the cause of God, and the interests and welfare of his kingdom. There is no merit in doing or suffering as formal acts. Our title to heaven, our fitness for it, and our degree of glory in it, will be according to the interest we have in Jesus, and our likeness unto him. O may I seek above all things to be altogether like my Lord, that partaking deeply of the Divine nature and image, I may be near to Him to all eternity.

'*February* 2.—Having been weighed down in spirit most of this day, I am convinced I have been tempting the Lord, by my pride and obstinacy, to punish me severely for my sins; surely I am altogether inexcusable. I want to experience a greater deliverance, a more perfect change of heart, and a fuller power over my own nature. I see my hinderances, but I am destitute of power to break entirely

through them. I know the Lord can and will effectually save me, if I only come simply and humbly unto Him, with a determination not to rest without experiencing a complete salvation. O Lord, do Thou destroy my inbred foe, which rears its head and wounds my soul even when I think I have overcome.

'*March* 4.—I am this day thirty-four years old. I have been a professing Christian nearly half my days, and what glory have I brought to God? Alas! I have often dishonoured Him, grieved his Holy Spirit, and forced Him to depart from me: yet I still live, a monument of his sparing mercy, when I might long ago have been a trophy of the Divine justice. I am sensible that if I had returned unto the Lord according to what I have received from Him, I might have made great advances in the Divine life. I have increased in knowledge, but I have not increased in love; my understanding is enlarged, and my natural judgment ripened, but I have become very dark with respect to the mysteries of grace and the operation of the Spirit; here, indeed, I have suffered loss, and the light which was once in me has become darkness—a darkness that may be felt.

'*April* 8.—This last week has been a week of trial in my family through sickness; but I have found tribulation to work patience, and patience experience, and experience hope, and by hope I have been strengthened and encouraged to trust a gracious and covenant-keeping God, who hath said, "I will never leave thee nor forsake thee." I see the necessity of living by faith, as the only way to overcome and conquer all our enemies, which are many and mighty, and ever ready to overthrow us. May I henceforth learn wisdom by the things which I have suffered, and begin now to live the life of

holiness, even the life of faith, of humble, patient, and obedient love.

'*May* 13.—Week after week elapses, and I yet live a monument of sparing mercy. Sometimes I look forward to what lies before me with a sort of dread, and in a moment fear will overspread my mind; but, upon recollection, I can cast myself upon the mercy and love of God, and depend upon his goodness, wisdom, and power. There is nothing like faith in seasons of difficulty and distress. I am a little condemned for yielding too much to my bodily feelings; sluggishness, if yielded to, will bring both body and mind into a debilitated state; but I am determined, through the grace of God in time to come, not to let trifles prevent me from devoting all my little strength both of body and mind to the service of Him who hath done such great things for me.

'*June* 7.—I have now been confined above a fortnight to my room, and the greatest part of the time altogether to my bed; but the Lord has made all my bed in my sickness, and in the midst of much pain, and great bodily weaknesses, I have been consoled and strengthened. On Monday, the 21st, ult., I found power to cast my burden upon the Lord, believing He would sustain me, and was greatly refreshed in reading the 5th and 6th chapters of St. Luke's Gospel. On Wednesday, the 23rd, I was safely delivered of a lovely boy; but the greater trial of my faith and patience was yet to come: my mortal frame sunk under the most distressing and alarming symptoms; I could only say, "Lord, what hast Thou to do with thy poor dust? here I am; I leave myself in thy hands; thy will be done; Thou canst save me in this hour also." In about three hours I obtained

deliverance from what I feared, though I still suffered from great weakness and increasing inflammation. When nature was ready to sink under her load, I beheld Jesus in his agony, and again fainting beneath his cross. I could only say, "Lord, I am unworthy of thy mercy, nevertheless, spare the fruitless tree this year also; and if it bear fruit, well." Here my faith was in full exercise, and I hung upon the mercy of my God; I did not feel afraid to die, but I saw I had not finished the work that was given me to do. I felt I could not perish while I confidently hung upon the Lord Jesus; those words were a great stay and support to me in this hour of great trial—"They that know thy name, will put their trust under the shadow of thy wings." This I felt experimentally; and could say in faith, "I can, I will, I dare trust in thee, because I know thee." On the 31st the fever returned with great violence, and I was again laid upon the bed of languishing, and for how long I knew not; but all was calm and peace; I could still rest here, "Not my will, but thine be done." On June the 4th the fever had quite abated, and to-day I am enabled to sit up and write; blessed be the name of the Lord, I have learned in this confinement some useful lessons, and have been enabled to trust and to praise God in the very furnace; although I have been under the rod, I have felt it to be in love, and every stroke has been given in mercy and in judgment. I see what I have deserved, but I have not received accordingly. Glory be to God, who hath not taken his mercy and loving-kindness from me, nor suffered his faithfulness to fail.

'*July* 28.—My disorder rather strengthens than abates, but my trust is still in the Lord; I do not fear; I am perfectly resigned to his will; I cannot ask for ease or joy, for life or death, but only, "Thy will be done."

I still hang suspended by a very brittle thread, though my bodily strength is not so small as I might expect, considering the degree of fever that I have suffered. Yesterday I went to church to give thanks unto God for his great mercy. I found the Psalms and Lessons for the day, both morning and evening, a source of great comfort to me, but I did not find God there, in the worship or in the congregation; the glory seems to have departed, and I can hardly imagine myself to be in the house of God when I am there. How is it, then, that I continue to go? Is it out of form? God forbid! I dare not consider the Church other than God's house, till He utterly forsakes it; and there are I trust yet some remaining in it which have not defiled their garments. I go, therefore, because I am originally a member of the Church of England, because I consider her doctrines to be agreeable to the oracles of God, and because I have always gone upon these occasions to return God thanks; nor do I think it right to go out, either to take the air, or to see my friends, until I have been into the house of the Lord.

'*August* 3.—I have seen one instance to-day of the certainty of God's faithfulness in answering prayer. Mr. W. called upon me, whose wife is a friend of mine, and with whom I had engaged to meet at a throne of grace in his behalf once every week. He has been a wicked man and a bad husband, but is now, I believe, in answer to prayer, truly converted. It is about a year since Mrs. W. was at Nottingham, when I encouraged her to pray in faith for her husband, and promised to join with her in the manner and for the purpose just stated. He has been brought to God above half a year, and is now as simple as a child, and deeply humbled before God, on account of his manifold sins and trans-

gressions. We spent a comfortable hour together in conversation and prayer; he told me that he had never known happiness in his life till now, and never knew any more of religion before his conversion than just what made him miserable, though he had sat under the sound of the Gospel for many years. He praised God on my account, but I was not always true to my appointment, though dear Mrs. W. was encouraged by our engagement, to persevere herself for him at the appointed hour.

'*September* 30.—I see more clearly my way, and the hinderances that have kept me down. I am determined to believe, at all events, and trust God, though I should never receive any comfort or consolation from Him more. Unbelief grasps at nothing but darkness; faith rests assured in the veracity of God, and lays hold upon the tree of life: I am therefore determined to believe, to wait patiently, to labour earnestly, and to work faithfully, until my Lord appears; heaviness may endure for a night, but joy shall come in the morning. In my prosperity I said, I shall never be moved: Thou, Lord, in thy goodness, hast made my hill so strong; but thou turnedst thy face from me, and I was troubled. O help me to set Thee continually before me, ever remembering that I am accountable to Thee for every dishonour done unto thy name, and for every short-coming that has been voluntary or through unwatchfulness.

'*December* 31.—I feel my determination strengthened to be entirely given up to God. A few nights ago I dreamed that I saw the ancient Jewish ark in a very mean and shattered condition; it appeared to be almost worn out with travelling, and as if it had not been carefully preserved in its removal from place to place. I thought this ark belonged to the Methodists, and that

it was the evidence of our churchship; but I felt afraid lest it should be abused, and rendered weak and contemptible, not only to the world, but to the church. May the Lord preserve his ark!

'*February* 8, 1799.—Glory be to Jesus, I still live! O that I could say, "Yet not I, but Christ liveth in me." I am pressing towards the mark, and I think I am more weaned from the creature, but I do not yet sell all and take up my every cross, and follow Jesus to the summit of Calvary.

'*March* 23.—The last two days my soul has been i great heaviness, partly under a sense of God's just displeasure against me, and partly through the remaining corruption of my nature. I have had such a sight and sense of sin as to make me tremble. The Lord has been setting before me the sins of past days and years, and they have lain so heavy upon me, as well nigh to drink up my spirits, particularly those which I have committed since I have known the truth: these, and especially that of covetousness, pierce me through with many sorrows. I never knew that I had given place to it, but God hath showed me in how many instances I have been brought under the guilt and dominion of that sin. I see that they who will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition. Naturally, I am not much prone to covetousness; but I see how I have been drawn into it, and the foundation of all my temptations to it; but, through the grace of God, I am determined to cut off this right hand. I was led to perceive it myself, through contemplating the character of those who shall be made partakers of the first resurrection. It is said, that they "worshipped not the beast, nor received his mark, either in their foreheads, or in their

right hands; and that they (with the martyrs) lived and reigned with Christ a thousand years." I began to think, Am I candidate for the first resurrection? am I amongst the number of those who are sealed, having the Lamb's mark, even a pure heart? I found I could not say that I have. I then began to search my heart, and found this right-hand sin, and saw how I had been betrayed by it. O Lord, enable me to strike at the root of this deadly evil, and to undo as far as lies in my power every other sin into which I have thereby been so unthinkingly betrayed.

'*May* 23.—Christ's exhortation and reproof to the church of Ephesus are altogether applicable to my state. I just stand upon the same ground, with respect to Christ, as that declining church. I have many fruits of faith; I am also sound in the faith, and opposed to all false apostles and teachers, and zealous for the whole truth as it is in Jesus; I am also earnestly desirous for the spread of the Gospel, and the advancement of Christ's kingdom and glory in the world, and a friend to all who love the Lord Jesus Christ in sincerity and truth.—But I have left my first love; I have lost my glory, and slided into the creature; and I stand in jeopardy, every hour, of my candlestick being removed out of its place. May I hear, and fear, and return unto the Lord with my whole heart!

'*July* 23.—This morning, while reading the 26th chapter of Leviticus, my heart became as melting wax before the Lord. When I considered the present state of the Jews, and the fulfilment of all God's threatenings against them as a people, I thought within myself, Is there no Intercessor? Will God keep his anger for ever? And will he be no more entreated? For some time, I think I felt something of what the apostle Paul

experienced, when he could have "wished himself accursed from Christ for his brethren and kinsmen according to the flesh;" and, indeed, it is no wonder that his feelings were so poignant, when he saw the ruin and destruction which they were bringing so swiftly upon themselves and their posterity, by their wilful disobedience, rebellion, and rejection of the Messiah. Yet there is a time coming when this people shall be gathered, and so all Israel be saved. Oh for an earnest, pleading, wrestling spirit! I believe the time is at hand, the measure of their iniquities is nearly filled up, and God will shortly remember his covenant with them. Surely, God's people ought to pray frequently for the accomplishment of this promise: and, blessed be his holy name, I feel more abundantly stirred up than ever, to cry for this people. Lord, pour out thy Spirit upon thy children, and hear them in behalf of all this people, that they may know the Lord, acknowledge thy judgments, humble themselves under thy mighty hand, and kiss the Son,—that thy wrath may be stayed, and thine indignation no longer wax hot against thy ancient spouse!

'*September* 5.—I awoke this morning with these words upon my mind, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away;" and was comforted and refreshed by them. During breakfast I opened upon the 116th Psalm, and felt that every word belonged to me, and was significant of my past state, and of the change which has been wrought in me. My soul was filled with love, and my heart overflowed with gratitude: the 118th was a supplement to it; and the first part of the 119th was ren-

dered of great use to me. Throughout the day I walked at liberty; all was solid peace, quietness, and assurance; so that I could continually rejoice, pray without ceasing, and in every thing give thanks.

'*October* 17.—I see, more and more, that love is the fulfilling of the law; and whatever would tend to destroy this pure principle, or exalt itself in its place, is not of God. The valley of humble love is safe: nothing can hurt him whose eye is stedfastly fixed upon the Divine glory; no indignity, no hard treatment, no unkind word, or unjust reflection, can move a soul, or hinder its prosperity and usefulness, while it abides in Christ, submitting to every cross, bearing every burden, and lying at the feet of all, for the sake of the Gospel and the good of souls.

'*November* 1.—I can now bless God for crossing me where I expected help and comfort. May I henceforth look only unto Jesus! He has, indeed, cut off my dependence; for vain is the help of feeble man. Oh that I may never more come under this yoke of bondage, but walk at perfect liberty, in the full exercise of faith, giving glory to God in that way wherein he has appointed me to walk, and bringing forth fruit abundantly!

'*December* 18.—It is just a month this day, since the Lord graciously made me the living mother of a living child, but my strength increases slowly; nevertheless, I can trust him, and am determined to praise him, and give him glory. Sometimes I am ready to think I shall never recover, as I feel all my old complaints, and the fever has become intermitting, and has twice attacked me sharply. I feel something like what Mr. Fletcher expresses in one of his letters to a friend, "awfully weighed every day for life or death," but I am in the Lord's hands. I have been a poor unprofitable servant, and I

am fit for very little; but if the Lord has any thing for me to do, I am willing to spend and be spent in his cause. I have no desire to live but for this; yet, when I consider what a poor, weak creature I am, and how soon I fail in my intentions, and sink under difficulties, I am ready to say, "Let me die, for I shall never be any other than an unprofitable servant."

'*December* 26.—Yesterday I grew worse, and was obliged to take to my room again. Lord, what hast thou to do with thy poor worm? Truly, my days pass away as a dream in the night, and I do nothing for thee, and sometimes hardly feel power to raise my heart unto thee, either for myself or others! O grant unto me the spirit of never-ceasing prayer; and help me to watch over my own heart, and walk more closely with thee, that I may be thine in life, in death, and to all eternity!

'*January* 6, 1800.—Last night I dreamed I had got into an ocean, whose waters bore me up, so that I could not sink in them; but they yielded me much delight and pleasure; I saw no one in this water besides myself, save one person, and his countenance expressed the greatest satisfaction and delight; I thought we were both up to the neck in this water, and both in our proper element, rejoicing, and, as it were, taking our pastime therein. When I awoke, I thought it was a representation of the holy waters of the sanctuary; and it seems as if I were really beginning to get into a greater fulness and spiritual life than I have heretofore done. Lord, increase my faith, and stir me up to pray!

'*January* 18.—To-day, while I was thinking upon the essential properties of the Divine nature, especially that of his goodness, I saw myself to be destitute of all real goodness, and was amazed at my own insensibility and hardness of heart, and wondered how God or man had

had patience with me until now. After contemplating the Divine perfections, my soul became so enamoured with a sight of God, that I felt a transforming influence from it, and, while pleading with God, I obtained such a measure of his love as enabled me to yield myself unto Him, with all I have and all I am. I want words to express what I felt; and have no other desire but to take the full impress of Divine love. Jesus Christ and his life have become quite familiar to me: I can see Him in all things; my soul adores and loves Him with a stronger flame than ever. All this day I have been enabled to praise Him from a deep sense of his excellency and glory; and though His sentence against me were hard, I could say, "Just and true are all thy ways, O King of saints!" Who would not love thee, and adore thy unsearchable grace?

'*Thursday, February* 6.—On Tuesday night, and Wednesday afternoon, Satan took occasion to tempt me from some discouraging circumstances; but this afternoon the Lord drew peculiarly near unto me, while I waited before him in secret. We had a few serious soldiers to take tea with us; I found it good while they were with us; and the Lord blessed us abundantly together. I am determined to pray more than ever for the navy and army, and for the world at large; but more particularly for the Jews. I feel more for them than for any other people under heaven; and their salvation seems more desirable to me than that of any other nation. May the Lord increase the spirit of faith and prayer in their behalf in the hearts of his children, that the Jews may be brought in with the abundance of the Gentiles! The Lord hasten the time, and send salvation forth!

'*February* 8.—My mind was powerfully affected to-

day with the dearness of provisions, the scarcity of bread, and the prosecution of the wars. The rod of God is manifestly hanging over this nation. What will be the end of these things doth not yet appear; but it is manifest to me, that judgment is beginning to go forth against us as a nation. O for a few Moseses to stand in the gap, and turn away the threatening anger from us!

'*April* 18. — One trial comes upon the heels of another; but God is my helper, and I can say, none of these things move me: the Lord will order all things well for me in the end.

'My mind has been affected these few past days with certain laws which seem likely to take place against the Methodists; but I feel a hope that God will appear for us at this time, for his own people's sake, for the sake of precious souls, and of the present gracious work that is going on amongst us. Yet, that something is coming upon this land soon, appears clear to me; upon pleading with God, this word came to me out of the prophet Amos, viii. 11, "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord;" also ix. 8, 9. Upon reading these chapters, I was again more powerfully struck with the 9th verse of the 8th chapter, and it appears probable to me, although the present Bill* may not just now be permitted to pass, yet our sun will inevitably go down at noonday; at a time when we least expect it, even in the full meridian of its glory! I believe judgment is gone forth against this nation, without remedy; yet, powerful, persevering prayer may turn the threatening wrath aside for a little moment. God has for these few years past

* The allusion is to Lord Sidmouth's Bill.

been pouring out his Spirit in a wonderful manner; but many have been hardened and deaf to his voice, and few, comparatively, have received the invitation and answered to his call. And as this nation has persisted in rejecting the counsel of God against itself, and has been rather hardened than reformed by the mercies of God, it is not unlikely that the light will be suddenly withdrawn, and a famine of the Word succeed upon the greatest plenty. O for a few intercessors to stand in the gap just now, that more souls may be gathered in before the storm descends, and the universal darkness prevails; *this* is the day of our visitation; it would be well for us, as a nation, if we knew it, before the things belonging to our peace are for ever hid from our eyes.

'*September* 21.—The Lord still keeps me, though of late it has indeed been as by fire; sometimes faith has been strong and active, at others it has been weak and low. Sometimes I have been peculiarly tempted to some former besetments, and have only just been kept; at other times I have been weighed down with anxiety, and felt something like impatience or fretfulness, for a short time; then, again, I could fully surrender and willingly submit my whole man to God.

'Yesterday was a day of close trial, and I hardly knew whether I steered quite clear of offence; but I looked up, and was saved immediately after. I am determined, through the grace of God, to begin from this time to live and walk as I never yet did—watching unto prayer.

'*Sunday, November* 23.—During the last fortnight I have almost entirely been occupied with outward things, and much crossed and tried in them; but not moved in spirit, or obstructed in my way to the kingdom. I do not expect to be without my trials here, but I depend upon my Lord, who will order all things well for me in

the end. On Friday morning last, dear Mrs. Dr. Taft went triumphantly to glory. My faith, with that of others, was much strengthened through her happy departure hence. I see some, who were bright luminaries in the church awhile ago, dropping from their centre, losing their usefulness, and becoming as withered branches in the vineyard of God! How has the fine gold lost its brightness! Lord, save me.

'*February* 1, 1801.—I think I never lived more in a spirit of continual dependence upon God for all things than I now do; and never felt my need of his help and protection, at all times, so fully as of late: and this keeps me in a child-like dependence upon Him continually. I think my experience in former times was something like the conduct of a thoughtless child towards its parent, which does not forget the relation the parent stands in towards itself, but the relation which it stands in towards the parent; and is only brought to feel its *real* dependence and *subjection* when under the frown or chastening rod of its parent. How often have I forgot my place and dependent state, my ignorance, my helplessness, and insufficiency of myself to think, or speak, or act aright, without direction and help from God!

'*April* 22.—This evening, in my class, I took occasion to press more closely upon them the advantage of simply carrying every thing to God, both small and great, temporals and spirituals, as well for the body as the soul: and mentioned to them some particular returns to prayer which I had had in the most trifling things. Had some conversation also, a few days ago, upon that interesting subject of the apostle's, respecting the separate states of babes, young men, and fathers. My opinion respecting the last of these states was asked. I had never

considered this subject before, but I told them my views, as they presented themselves to me. I think I shall some time commit my thoughts thereon to paper.

'*Sunday, March* 28, 1802.—Blessed be God for once more strengthening this poor shattered body. Last Monday I scarcely knew whether I should see the night over, but I felt calm, and sank into the will of God; yet I desired to have a brighter gleam through the valley of the shadow of death than what I then experienced: the utmost of my ability was a power to commit my soul and body wholly into the hands of God; and this I could do. But I think I never felt a heavier depression of the animal spirits, nor less sensibility of the Divine presence and comfort. The fever came on, and rapidly increased upon me till Friday, when the Lord rebuked it, and raised me almost instantaneously. Nevertheless, I have had some very unfavourable symptoms, which seem to threaten me sometimes with dissolution: whether they are come for my end, or are only owing to my present state, I cannot tell. However it may be, may I be found always ready; that when my Lord cometh, I may be faithfully engaged in his work, doing all his acceptable and perfect will.

'*April* 10.—Have been confined to my room for many days, and almost entirely to my bed; but I am kept by the power of God, through faith, from all fear that hath torment. I know not what the end will be; prayer is made unceasingly unto God for me. Why I am thus laid upon the hearts of His people is a mystery to me, who am less than the least of all saints.

'*April* 21.—A week since, yesterday, the Lord graciously brought me once more through the hour of nature's trial: for a season, I was called to suffer rather than to rejoice. I want a more constant power to pray

and praise. I feel now I cannot use vocal prayer, at least not long together; and sometimes I find it difficult to keep up a continual mental recollection without it; but as my strength increases, I trust I shall be enabled to rise more into the life of God.

'*June* 12.—Met with an unexpected trial, and was indeed sorely tried and discouraged; I was ready to say, "My way is hid from the Lord, and my judgment is passed over from my God." I feel as if the Lord had a controversy with me, yet I am not conscious of any evil. I cry to God for light and conviction, that I may follow the leadings and teachings of his Spirit; but it sometimes appears to me, that God withholds light because of past unfaithfulness and misimprovement of it; but I think in this season of darkness I do learn some lessons, and see wherein I have missed my way in many respects, and the course I ought in future to pursue. I desire to do the will of God continually, yet I am often at a loss to understand what his will is concerning me; nevertheless, I wait for light and direction.

'*August* 20.—I have lately had clearer and fuller discoveries of the Divine will, and have been able to surmount the difficulties which lay in my way. Satan takes occasion to tempt me through a depression of spirits, which sometimes steals insensibly, and at other times comes suddenly upon me. This I have to guard against, and to resist; for when it lays hold of me, I feel as if my helm of reason were lost, and my soul is like a ship driven of contrary winds. I am convinced I ought not to yield to discouragement when there is no guilt and condemnation, but rather to give thanks unto God in all, and under all, and go on my way rejoicing, not heeding the discouragements that lie in my way. The Lord has been showing me that I must die daily

and hourly in all things, if I would go on unto perfection. I cannot yet say, in the full sense of the word, "I live, yet not I, but Christ liveth in me;" for I feel some remains of the old life, but it is nailed to the cross, and is dying. I never was made so willing that it should fully die as I now am, and can say, from my heart,

"Father, bind hand and foot thy son,
Nor leave thy work till all be done."

'*February* 6, 1803.—I have had a variety of things to pass through within the last three months, and have found it difficult to maintain the same zeal and fervour while in a multiplicity of business. I see the value of Jesus Christ more than ever, and the way of faith clearer than ever I did, but am conscious I have not so fully improved the light that has been communicated to me from God at particular times as I ought to have done. Yet I think God has given me fresh power over my old temptation, so that it does not trouble me.

'*November* 6.—Blessed be God, my soul is still upheld in life; but I have had fresh exercises for faith and patience. This is a peculiar time of trial, both to the church and to the nation. Satan seems to have great power. The rejection of light is a crying sin, both in the church and in the world; and the unfaithfulness of believers shuts heaven, and hinders the Divine influences from descending; the impenitency and insensibility of man are so great, that it seems almost impossible for the judgments of God to be averted from us: nevertheless, though our enemies are expected to invade us day by day, yet I think the iniquity of this nation is not arrived to such a pitch as for it now to be meet for destruction.

'*January* 1, 1804.—I never saw so clearly as I now do, the necessity of heart-purity in carrying on the work of the Lord: so long as any thing sinful cleaves to us, Satan stands to hinder. There is not a willingness wrought in the people's hearts to receive conviction; many love smooth things, some love new things, and there are not many who can bear the *whole truth*. O may the Lord search Jerusalem with candles, and purge out the hypocrites from Zion, and purify the sons of Levi, and raise up more witnesses of his power to save.

'*January* 15.—Have lately spoken too freely before some, respecting the signs of the times. I see that all have not faith, and few are willing to believe that God is about to accomplish his word. Like the old Jewish church, they mistake the times and the seasons, and will not believe, because they do not want to have it so; but would fain receive another Christ and another kingdom than that which is foretold and promised. I believe I shall learn wisdom by what I have suffered in this respect; and, with Mary of old, shall rather keep all these things in my heart, than declare them unseasonably.

'I never saw a more general opposition to the whole truth, nor a more determined resistance of the power of faith, than there is at the present time both in the church and in the world. Yet, never did the light shine clearer; nor ever since the first ages of Christianity have the power and spirit of the Gospel been made known as they are in the present day; nor were there ever *more* living witnesses of its power, since the apostles' days, than there now are. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

'*February* 10.—The Lord is more than ever gracious to me, and brings me through all more than con-

queror. Here I am, and the children which he hath given me, and I dedicate them and myself afresh to God, to be his for ever and ever.

'*March* 4.—I have increasing union with the Father, and his Son Jesus Christ, and have had some peculiar manifestations from the Spirit; but, perhaps, this may be considered as enthusiasm; if so, it is the most blessed delusion that can be experienced, and I trust I shall be more enthusiastic than ever! Within these few days I have maintained a spirit of continual prayer, and am momentarily kept by the power of God; my soul rises, and I believe it shall yet rise, and that I shall be a polished shaft in his quiver, and that mine eyes shall behold the glory of the Lord in the land of the living.

'*April* 30.—My way is still rendered very difficult, and my path rough; but God is my refuge and strength, a very present help in trouble. I live more in the holy place than ever I have done for years; but God hath showed me I must converse less with man and more with Himself. This day my spirit has enjoyed a sweet calm; I have abode in Jesus, and his Spirit has been more abundantly shed abroad in my heart. O for that perfection of love, that fulness of the Spirit, which is the great glory of the Christian dispensation, and the grand criterion of all true and vital godliness!

'*May* 10.—Had some conversation with Mr. N. about holiness, how far we may fall short in our obedience to God, without losing our sonship, or our evidence of sanctification or justification. I said, I believed it impossible to keep either, if we knowingly or wilfully deviated from the path of duty, without an immediate act of repentance and faith in the atonement. Mr. N. thought I made the way too narrow, and un-

christianised the greater part of believers. I urged, that all sin, whether in thought, word, or deed; whether done by surprise, or deliberately; whether of a smaller or greater magnitude, was a transgression of a positive law, which commands and forbids, saying, "Do this," and "do not that;" and every known transgression of this law needs a fresh act of repentance, and a fresh application of the atoning blood; which, if we do not immediately seek, we as necessarily draw back from our union with God, and lose a sense of his approbation and love in our souls, as a stone naturally falls to the earth by its own weight. Where there is no law, there is no transgression; and where there is no knowledge of the law, there may be no intention to sin; yet, many make blunders and slips continually, through the ignorance that is in them, and the darkness that still remains; yet no one, who *knows* any thing of God, is so ignorant of the purity of the Divine law, as to suppose that God will dispense with our inordinate affections, our irregular passions, and our unmortified appetites and affections, without convincing, reproving, and chastising us for them; much less that he will suffer *actual* sin upon us, and not cause his anger to rest more or less upon us. And though God is gracious, and unwilling that any should perish, and often seeks his wanderers, and meets with them in a way of mercy; yet he never does this without humbling and breaking the heart, and leading them back to the atoning blood.

'*May* 27.—I scarcely know what to think of the times. My soul has been in great heaviness because of Zion; I have trembled because of Jerusalem; I have looked round, and there was none to help; for the faithful are minished from off the earth; pride, self-will, and covetousness, are the ruling spirit of the day, and

every thing is forced to give way to it. But will not God visit for these things? assuredly He will: though judgment for an evil work be not speedily executed, yet it shall surely come. I opened to-day in M. Henry's Commentary on the ninth of Amos; I read it, and was exceedingly affected. I fear lest this word should be fulfilled upon this nation. Yet I think God will, in answer to prayer, make us another tender of mercy. He has wonderfully poured out his Spirit at different times, but there has been but little disposition in the people to be instructed, and to amend their doings. O that they would consider the things that belong to their peace before they are hid from their eyes!

'*June* 10.—I have had some strange views within the last few days, and strong apprehensions, lest God should remove his candlestick from the Methodist connexion, and call his servants by another name. Whether it will be so, I do not know: but I am clear of this, there has been, and there still is, a great resistance of light and influence in the body at large, and more particularly in particular places and by particular persons; and if this evil is not speedily removed and repented of, our candlestick will be given to another people.

'*October* 21.—I never was more fully convinced of the truth of those words of the apostle, "All things are lawful for me, but all things are not expedient." If we will live in fellowship alone with God, we must be abstracted from the world, from the pleasurable and profitable, as well as the sinful things thereof; we must not pollute the holy place with unclean or common things.

'*January* 1, 1805.—For some weeks past I have been in the fire; but out of all God has delivered me. Had

I prayed more, I believe the smell of fire had not passed upon me; still I am not burned, I am not hurt; yet I am not triumphant, I am not all victorious; but 'tis mercy all that I am not consumed. O Jesus, let my soul praise Thee. I do not recollect ever closing a year more fully in God than I have done this; nor more resolvedly and cheerfully covenanting with Him than I did last night; but I more than ever see a need of setting myself to suffer tribulation for the kingdom of heaven's sake. Many are declining on the right hand and on the left, and God is taking some of the living stones to heaven. He sometimes dispenses with his workmen, to carry on his work more signally by his own right hand. I am thankful that any are spared to bear up the church, and to maintain the standard of the Redeemer. Since I first set out for the kingdom of God, I have seen many a star fall, and some shining lights evaporate, and sink into darkness; others who have been singularly owned and blessed of God, have deserted his standard, and disowned their work in the day of trial, yet have I been kept amidst all these defections and vicissitudes. O when shall I begin to praise Him, who am less than the least of all his mercies!

> "Less than the least of all thy store
> Of mercies, I myself abhor.
> All, all my vileness may I feel."

'*March*' 4.—To-day I am forty-one years old, and the last has been the best year of my life. I have given myself afresh to God, to be His altogether; and I take Him also to be my rightful sovereign in all things, unto my life's end. I have lately adopted my old plan, to which I was accustomed in my first setting out in the Divine life, viz., that of reading the Scriptures in their

daily order, and the Church Liturgy, and I find it good, yea, exceeding good; also the Collects, and other parts of the service, and am exceedingly blessed and strengthened in so doing. I think I discover more excellency in them, and feel a greater unction of the Spirit in them than formerly.

'*May* 13.—I see much is contained in the term, "Perfect love." Whether I shall ever attain that mark, I know not: sometimes I seem as if I were able to enter into that rest; then, again, I am ready to faint at the cross, which will every where await me. I have had some deep inlets into the invisible world, of late; spiritual existences have been realised to my views, and my mind has been really affected with a sense of their action and residence in these lower regions. I seem to myself surrounded with spiritual existences continually, both good and bad. Nothing is more fully realised to me than this, that I am constantly thinking, speaking, and acting under their eye, and am often influenced by them when I least expect it.

'*May* 16.—I seem as if I made no advances in the Divine life; but I am willing to suffer in any way and every way that God is pleased to call me. I have been an unfruitful branch, and sometimes I think the Lord cannot make me useful and fruitful, lest I should get too high; but if he cannot make me a pillar, I will praise Him if He will make me a door-keeper in his house, or even a hewer of wood, or a drawer of water: I must have some office in his house, if it be the least of all. Indeed, I am unworthy to bear a name, or to have the least place amongst his people; but my greatest trial is, seeing so little fruit of what I do, and am often greatly discouraged, and sometimes exceedingly tempted to cease from action altogether. At other times I am ready to complain with Jeremiah, "Woe is me, for I am

a man of strifes and contentions;" for I scarcely ever speak for God but I give offence; yet I would not willingly offend any, or grieve my brother.

'*August* 22.—My mind has been a little raised and comforted under the preaching of Mr. Edward Hare, who is come to labour amongst us this year; but I am jealous lest he should be injured by the subtle insinuations of some, who are opposed to the pure work of the Spirit. O that God would make bare His arm, and roll away these occasions of stumbling from amongst us. I feel thankful also that God is making to Himself a people in the church;* indeed, they quite outdo us in their labours of love; it is truly delightful to see their diligence in the work of mercy: the garrets, and cellars, and poor-houses, the sick beds, and abodes of wretchedness, witness daily their friendly visits: and they are equally as careful to dispense the riches of Divine mercy as they are to supply the temporal necessities of the poor. The Gospel is also continued to be faithfully preached amongst them since dear Mr. Dashwood left St. Mary's. O may God indeed continue to bless them, and make his salvation more fully known through all the world!

'*February* 23, 1806.—It is no small mercy that God takes notice of the least deviation of his children from the path of holiness, and that He will not suffer the least sin in them; I have often grieved my God by the self-same thing wherein I have lately suffered loss, and have only received a gentle rebuke from Him; but He has now manifested his displeasure against me in a fuller manner, and I believe I shall never be betrayed into the same error any more; I see the evil tendency of so doing in a clearer light, and trust now that I shall begin afresh to glorify my God, and serve Him with a perfect heart.

* The Church of England.

'*March* 31.—Yesterday I had such a view of the Divine protection, the ministry of angels, and the overruling power of God in behalf of his children who confide fully in Him, that I was lost in astonishment and praise. I saw all the attributes of God engaged for my defence and protection, and for the defence and protection of his own at all times. O how my soul was humbled, and led to adore that love which not only found me out, but is engaged continually to support and hedge me in on every side, from the face of every enemy. Surely no one has more cause to love, and praise, and confide in Him than I have.

'*November* 30.—I have been deeply impressed with the renewed conviction of the constant need we have of the influence of the Holy Ghost, in order either to be useful to others, or to receive any benefit from the labours of others. Nothing can be done to profit without it; and yet how seldom do we pray for the immediate influence of the Holy Ghost, in order to render our works acceptable to God, and useful to mankind; for who can search the spirit and try the ground of the heart, save the Spirit of God? Who then can direct the arrows of conviction, or apply the balm of consolation, besides Him? I have been also deeply affected with a sense of the general want of feeling and zeal for the cause of God; and for the spread of that faith which was once delivered to the saints. Many are running to and fro, to spread their opinions, establish false doctrines, oppose the truth, and vindicate error, because it best agrees with their carnal views of the Gospel, and the bent of their corrupt natures, compassing sea and land to accomplish their purposes; and yet we who profess to believe the whole truth as it is in Jesus, are indifferent and careless whether truth or error prevails;

whether souls be established in holiness, or are carried away with every blast of doctrine, and cunning craftiness of men, whereby they lie in wait to deceive. Indeed, it seems, in the present day, that practical Antinomianism prevails everywhere amongst Methodists, and doctrinal Antinomianism is the leading feature of almost every other description of professing Christians: and who is sufficient to stop these flood-gates of practical and doctrinal impiety, but the Spirit and power of God, and the active zeal and vigilance of God's faithful people?'

How richly imbued with this spirit does Mrs. Tatham appear in these lamentations over the decays and the defects of piety around her, and how scriptural and practical her view of the source and Author of all religious revivals and quickenings! Here is a somewhat too sweeping and, perhaps, aggravated charge against her own communion and all others. That practical Antinomianism was as prevalent amongst the Methodists as she laments, the writer can scarcely admit; that it has prevailed at all is a humbling truth which he is by no means anxious to evade or conceal. High doctrine and low practice have, in individual instances not a few, been presented to the discriminating eye; and a more humbling or revolting spectacle cannot well be imagined, or one more dangerous to its victim, or more pernicious to others. To pretend to possess piety and universal holiness, unless we are strictly honest and thoroughly moral, argues gross delusion and self-deceit. "There is a generation that is pure in their own eyes, but is not washed from their iniquities." They have a profession of religion; they proclaim that they believe certain articles of faith and points of doctrine, and are ready to bite and devour any who presume to differ

from them a single iota, though in morality they are deeply, palpably defective. They attend on the public ordinances of Christianity, and are ready to say, "The temple of the Lord, the temple of the Lord are we;" but meantime they are disobedient to parents, unfaithful, unholy. Yet, if they make a loud profession, and boast of the height of their doctrinal standard, they flatter themselves that they are safe: because they profess sanctification, and declare that they believe in instantaneous sanctification, they seem to think that all is right. Some such cases there have been, and perhaps they came under the observation of Mrs. Tatham, and her spirit was stirred within her to indignation on account of such mournful inconsistency. She deprecated mere professional sanctification; she sought for the sanctification of the Spirit through the belief of the truth. Her lamentation on account of the prevalence of doctrinal Antinomianism among other professing Christians was equally sincere and equally well-founded, though, perhaps, equally over-stated, as the regret which she expresses on account of the practical Antinomianism that appeared amongst the Methodists. And let none be offended at the severity with which Antinomianism of any kind and of every kind was denounced and deplored by this "elect lady," as the apostle John would probably have designated her. Her spirit was intensely desirous to see, and to promote, the prosperity of the kingdom of Christ, and she found this obstructing its progress; and Oh, how she longed for its removal. Hers was a vital, practical, diffusive, active piety, that impelled her to seek and labour incessantly for the purity and enlargement of the church of the living God. Her diary is resumed

'*January* 1, 1807.—On the 29th of last month the

Lord added to me another son. God has now brought me through these twelve times, and renews my strength as the eagle's; so that now when my age is declining, my strength is increasing, and my latter days are my best. Surely this is the Lord's doing, and it is marvellous in our eyes. O that my returns of gratitude might keep pace with His unbounded mercies towards me.

'*January* 15.—This day Mr. ———— called upon me, when our conversation turned upon the doctrine of Christian perfection: this he once believed in, and thought he had found the pearl of real holiness. Now he is ashamed of his past experience, and of the doctrine he then believed; and, I have no doubt, of the cause also which he then espoused, and of the people he was then united with. So far is that word fulfilled, "If the light which is in thee becomes darkness, how great is that darkness." How careful, then, ought we to be to walk in the light, while it continues thus to shine; for if it be once withdrawn, we may be left to walk in the light of our own fires the residue of our days.

'*January* 17.—Two friends called upon me this morning. I said to Mr. I., "Some that have been with us are gone out from us, and many who are not of us, are exceedingly zealous and earnest to overturn the doctrine of perfect love; yea, much more so than to convert sinners to God: and I am afraid the Methodists, and Methodist preachers too, are losing sight of it themselves, or, at least, have such superficial views of it, as must necessarily give an enemy a great handle against us. Indeed, it appears to me that the doctrine is scarcely known or understood by our people in general, (a few of the old Methodists excepted,) it being hardly ever held out in a proper point of view by the preachers, either in

or out of the pulpit; few of them believing cordially in it, and not one in a hundred that ever experienced it, or know what it really is. If this doctrine be lost, Methodism is lost, the very sinews and strength of Methodism lying in it; consequently, Methodism will retain nothing but its name and form, and we shall just appear to live, while we are actually dead in trespasses and sins. O may the Spirit of God breathe upon our dry bones, that we may live, and raise up a great army of living witnesses of the power of God to save to the uttermost all them who truly believe in Him.'

Mrs. Tatham was distinguished by the profession, and still more by the practice, of holiness. As a scriptural doctrine, she received it in all its integrity and New-Testament glory, and was grieved, disappointed, and alarmed, when she did not find it held forth in the ministrations of the pulpit with due fulness, force, and frequency. It is probable that the prominence given to this doctrine in the Wesleyan ministry under which she was drawn when at Leeds, went far to decide her preference of that ministry, above all which was *then* to be had, (with some rare and occasional exceptions,) from the pulpits of the establishment, or of dissent, by which she was surrounded. Her intellect, cleared by education, and invigorated by grace, and her heart, renewed by the Divine Spirit, and elevated and expanded by His eternal truth and love, imbibed the doctrine of holiness, as expounded in the writings of Mr. Wesley, and as exhibited and urged by his immediate successors, with a luminous accuracy, massive energy, and overpowering unction, which gave to it the force of demonstration, the authority of truth, and the impress of Heaven. On this subject her views never changed, her conduct never relaxed, her preference never moderated.

She looked for the doctrine in the teaching of the minister and in the life of the professor, for she read it in the Bible, she sung it in the Wesley hymns, she experienced it in her soul, she panted after it in the fullest measures in which it can be possessed by a redeemed, regenerated, probationary creature. It was the mark of the Lamb, to which she aspired, as the eagle ascends to the sun; towards which she pressed, as the racer to the goal; after which she strained, as the combatant for victory. She was therefore sensitive to the least deviation from the high standard of the early Methodist ministry on the part of its successors. Hence the strictures which are found in her Diary of the 17th, now before the reader, where she represents this doctrine as a primary element of Methodist preaching, and as essential to the conservation of the Methodist body.

But, both upon the practice of its preachers and the experience of its people, the writer is of opinion that these strictures are too severe, and call for some qualification. On the great subject of Christian holiness, undoubtedly the first preachers of Mr. Wesley's communion gave to the trumpet of their evangelical message a certain sound, which waxed loud and solemn, and fell with irresistible force upon the ear of the listening multitudes gathered by its tones, producing, in many, a change like life from the dead. Preachers of a later day, however, who have much oftener to address their flocks, and who are their sole pastors, have to take a wider range of instruction, and to bring forward the minute, and what may be called interstitial portions, of the great body of heaven-revealed truth, as well as its primary, cardinal, and fundamental parts. They do not, therefore, and for the reason just stated cannot, so constantly descant upon this one noble doctrine as their early pre-

decessors. But whilst the writer ventures to offer this explanation of the case as stated by Mrs. Tatham, and so deeply lamented by her, he would by no means weaken the just impression which her language is so well calculated to make. He rather thinks that there may be danger lest this precious doctrine should not receive its full, and necessary, and legitimate attention, in the Methodist preaching of the present and succeeding times, and he would be stimulated himself, and would humbly hope that others will not be offended, by the vigorous, faithful, and pointed remarks to which attention has now been called. Her pen is resumed

'*March* 29.—I am still labouring to do the whole, the acceptable, and perfect will of God; and the Lord is daily teaching me some fresh lesson. I feel thankful for every degree of conviction with regard to what is lacking in me, as well as that which is wrong in me. I see that bodily exercise profiteth little, compared with faith, that worketh by love: it is this that accomplishes the end; it is this which prevails with God and man. May the Lord baptise me more fully into the Spirit, for without it I can do nothing.

'*April* 24.—Afflictions and trials still await me, and things look dark: but I can, and do, look through the veil of outward things, and gasp in God to live. It seems a matter of indifference to me how my time is filled up, whether in suffering or doing the will of God; or in both, if it be but filled up as God would have it. I do not want to live to myself, and I never so fully desired to live for God as I now do: and I never had clearer views of God's love to poor sinners than now; O the love of God, the love of Christ to man! How unwilling He is that any should perish; O may I partake of like precious love—a love that would spend and be spent for

others! I believe that if I am faithful the Lord will clear my way, for he hath hitherto done it when I have looked fully unto him.'

The following letter shows the deep and practical interest which was felt by Mrs. Tatham in every thing affecting the condition and character, the welfare and reputation, of the religious body with which she was so closely united; and expresses, in a well-grounded and firm manner, her confident assurance of its continuance and success, provided that the doctrines by which it had been distinguished from the beginning, should be fully and scripturally preserved and maintained. The letter was addressed to a Dissenting Minister, who had not been long established in Nottingham, and who was (perhaps not altogether unreasonably) annoyed by a part of his flock frequenting the Methodist chapel, from which circumstance he was led to preach against the Methodists, upon whom there was descending at that period a mighty out-pouring of the Spirit, so that vast numbers were drawn to attend their worship, and very many received lasting benefit to their souls, amongst whom were some of his hearers. The letter is dated

'SIR, '*June* 26, 1807.

'I ALWAYS believed you to be a very good, well-meaning man; but having of late entertained a much higher opinion of you, I am rather surprised to find that you are turning the bent of your zeal more against Methodist doctrines than against sin. Pray, Sir, what doctrines do the Methodists hold which are in any respect repugnant to the word of God? and what doctrines do they reject which the Scriptures of truth hold out to us? I shall be obliged if you will answer me in these particulars. I have been a Methodist now above twenty

years; and the more conversant I am with my Bible, the more I am convinced that what I have received from them is none other than the truth—yea, the whole truth.

'Have you not, dear Sir, been too hasty in drawing conclusions respecting our principles, speaking against those things which you know not. I am well persuaded that if you would divest yourself of your pre-conceived notions and opinions, and examine our doctrines, and compare them with the word of God, you would not find in them so much to startle you as you imagine, but would be constrained to acknowledge that we speak that which we know, and testify that which we have seen. Indeed, I am quite at a loss to account for your conduct towards us as a Body. I would fain maintain the same high opinion that I have always had of you, but I have been ready to doubt, sometimes, whether you are yet soundly converted. Howbeit, you must be a babe in Christ, seeing you cannot bear strong meat, not having your spiritual senses exercised to discern betwixt good and evil. I would charitably hope that you are not maliciously disposed against us; but why, Sir, do you oppose us? we do not oppose you; we rejoice, rather, that you and other good men take pains to gather sinners out of the world and bring them into the fold of Christ; we wish you great success in your undertakings, and earnestly pray for the enlargement of the Redeemer's kingdom in every place, by every mean, and amongst his professing people every where. Neither do we want to entice your people away from you. If they will come to hear our preachers, our chapel doors are open to them as to others, seeing that they are shut against none; and because your people get their hearts warmed, and their views of the doctrines of the Gospel enlarged by coming

amongst us, shall we forbid them? I think, Sir, you are of too catholic a spirit to say, *forbid them*, because they follow not with you. But we cannot—nay, we dare not—daub with untempered mortar to please any man; neither can we smooth our tongues, or mangle our doctrines, to suit a certain description of hearers. I do assure you that we do not want to make proselytes; Methodists go upon a better plan: neither are our interests supported on such a flimsy foundation. There is, I am well convinced, a description of men that would compass sea and land to make one proselyte; but we had rather gain one true convert than make ten thousand proselytes; and I pray God, that such only may become members of our community as are Methodists both in principle and practice. As for Methodism, it made its way before you or I were born, and it will continue to prevail when you and I are both dead. God has set before us an open door, and no man can shut it; and while we faithfully bear our testimony to the truth, and zealously contend for the faith once delivered to the saints, the gates of hell shall never prevail against us. Dear Sir, excuse my great plainness of speech towards you, and let me prevail on you to become better acquainted with your Bible, and to read no comments thereon, the greater part of which only darken counsel by words without knowledge; also, pray much over it, and beg of God to shine into every corner of your heart by the light of His Spirit: that, seeing light in His light, you may be enabled to distinguish between truth and error, and bring your judgment and your opinions to the standard of God's word, and be willing to have all your pre-conceived notions weighed in the balance of the sanctuary. And I pray Almighty God to bless these few broken hints to your precious soul. I feel that I love you in the bowels of our Lord Jesus

Christ, and do assure you that I have not advanced any thing here but from a pure desire to do you a real service. I am only anxious that in no one thing you may come short, but be made a full partaker of the benefits which the Gospel holds out to you, and at last have an abundant entrance administered to you into the kingdom of God's dear Son—which is the sincere desire and earnest prayer of,—Dear Sir, your unworthy Servant in Christ Jesus,

'MARY TATHAM.'

'PS.—Shall at any time be happy to see Mr. B. when he is at liberty to call upon me, and I hope that what I have here advanced will be no bar in the way of our future friendship and mutual good-will.'

And to the honour of Mr. B., the Minister to whom the above letter was addressed, it is recorded, that he did not reply to it, but waited upon Mrs. Tatham in person, and after the interview they parted good friends, he ever after entertaining the highest opinion of her wisdom and piety. Her Diary continues,

'*August* 9.—For these last few months my time has been variously taken up, and I have passed through a variety of things, both inwardly and outwardly; I have had partly sickness, and partly business, to struggle with; and much temptation and bodily indisposition: but I bless God that I find my heart is right with him, and my will subjected unto his will. At particular times, I have felt some temptations to envy, jealousy, pride, and disgust; and these I consider to arise, or to have their origin, in my own unfaithfulness, slothfulness, and want of zeal in God's service. I have been looking too much to second causes, and depended too much upon man; hence, I have risen or sunk as the outward state of things in the church has varied. Lord, forgive me,

and may I henceforth have a single eye and a pure intention in all things.

'*December* 20.—I still find that I stand in need of some spur or other to stimulate me in the Divine life; my nature shrinks at the cross; O that I could take it up more cheerfully, and bear it more manfully; the Lord help me. The cross always bears me when I bear it, and I seldom repine or faint when I am under it; but I shrink at taking it up. The Lord have mercy upon me, and save me from sloth, and pride, and covetousness; I see these are three enemies that beset me, especially sloth—the two former God has given me power over. May I rise victorious over all evil.

'*February* 18, 1808.—I have for some time felt that nothing on earth separates between God and my soul; by faith in his power I am daily and hourly kept from evil, so that I have full confidence in Him for all I want, both in body and soul; and can bring myself and all I have to Him, and repose in his love; but I want the abiding witness of the Spirit, that all my works are wrought in God. I lost this testimony, not by doing what God forbids, but in omitting to do what He required; the cross being sometimes so hard to flesh and blood, that my nature seems quite to shrink at the very idea of taking it up, May the Lord help and strengthen me.

'*April* 13.—I have been led to think that the great reason why the "gift of discerning of spirits" is now so little known in the church, is, because so few believers are truly spiritual; and such as are more so, do not fully give up themselves to be led by the Spirit of God, but trust to their own reason, and so quench, or counteract the operation of the Spirit, and thereby totally lose this gift. Many have imagined that they possessed

this gift when they had it not, and so have hurt both themselves and others: but I believe that all teachers, and ministers especially, ought to have this gift in a smaller or larger degree: and I have no doubt the church would again be blessed with it, if the pure, spiritual part of it were to act more independently of man and their own wisdom. But every gift of the Spirit, in this enlightened age, is ridiculed, and stigmatised with the odium of enthusiasm; and all that have a little more faith, and do not run in the same beaten track with their brethren, are branded with some mark of dishonour, and avoided as dangerous to the church. Nevertheless, every gift and grace of the Spirit has been counterfeited by false pretenders thereto; but the law and the testimony prove all things. The Lord help me to live more under the influence of his Holy Spirit, and at a greater distance from man.

'*October* 16.—The more conversant I am with religious men, the more I am dissatisfied; I find few, indeed, that are real helpers of my faith and love. There is a great deficiency in most religious characters, especially as it respects the spirit of prayer; indeed, there are very few that maintain their characters in the church as my old friend W. B.* When I have been in his society I have been convinced, quickened, and strengthened; but, generally, when I get into other company, if I abide long with them, I suffer loss, grow cold, and sometimes lose sight of the mark, and my relish in part for pure spiritual enjoyments.'

The following letter to Mrs. Ogle breathes the constancy of her friendship, and her fervent longings after the heavenly state.

* The Rev. William Bramwell.

'*August* 16, 1808.

'I SHOULD have written to you by Mr. Bramwell, but as he stopped but one night in Nottingham, it was out of my power to effect my purpose, unless I had been before prepared. I hope that you are all going on well at Leeds. I see that you have no particular change (of Ministers) this year. Ours are all leaving us; you will see (by the Stations) who are appointed to labour the ensuing year with us; I trust that the Lord will come with them. I feel thankful for Nottingham: few places are like it. God is with us, though not in so eminent a degree as in years past: but I expect better days, and trust that the men who are coming among us this year will be made instrumental of much good to us. I often think that I should like to spend an hour with you now and then, but distance of place will not admit of such short and frequent visits. Yet the time will come when the communion of God's people shall not be interrupted, as it now is, by those cumbrous clods of earth which at present we carry about with us; when we shall be free as air, and active as light. Perhaps as soon as we put off the body, we shall be at liberty to look down (occasionally) upon our friends whom we have left behind. I often please myself with the idea of being soon a disembodied spirit, and of looking down upon earth, and viewing every thing beneath the skies as lighter than vanity, except the souls that are dear to my heart. To these, perhaps, I shall be permitted to pay a friendly visit; and surely if any thought gives me more than ordinary pleasure, it is this. O, my very dear friend, let us try to live more in the invisible world, and less upon earth, among the things of time and sense. Eternity will shortly be here, and how soon we shall pass into it! I often lament that I am not more earnest and

laborious for eternal things. May the Lord quicken my poor sluggish soul, and make me fully alive to my own state and the states of those with whom I am surrounded.

'My dear husband joins me in kindest love to you and family, and to Mr. Ogle particularly. God bless you all. Farewell—from your sincere friend in Christ Jesus, 'M. T.'

'*March* 12, 1809.—I awoke this morning with these words,

> "Give me to feel thine agony;
> One drop of thy sad cup afford," &c.

I thought, could I bear the answer of that prayer? or could I really make such a petition? I felt I durst not; I did not know that I was equal to such a task; but my whole heart said, Lord, if it will be ultimately for thy glory, that I should share with Thee in thy sufferings, unworthy as I am of so high an honour, Thou canst strengthen me, and enable me to endure; but of myself I can do nothing. Thy will be done. I leave myself fully in thy hands.

'*September* 9.—For the last three weeks I have had my patience almost constantly tried. This morning Satan made a full push at me, and I was provoked to give a severe rebuke to those who urged me; I felt no anger, but poignant grief, and spoke in the bitterness of my soul, being exceedingly troubled. I had immediate access to God: but the residue of the day I did not watch as I ought, but suffered my mind to be dissipated with the things of the world, whereby I grieved the Spirit of God, and opened a fresh source of temptation: yet the Lord still bears with me. O may I now begin my foolishness to mourn.

'I feel now more in danger of being hurried away by a worldly spirit than I ever did, and this is the reason why the Lord permits me to be so severely tried from other quarters.'

The letter now to be placed before the reader, breathes the spirit of a true Israelite—of one who preferred Jerusalem to her chief joy, and was zealously affected in the cause of Zion, counting her stones, and taking pleasure in her very dust. Oh, if all her ministers, her office-bearers, and members were like-minded, were equally true-hearted, as individually active and as personally devoted, how speedily would the world around us be converted; then would the church, clad in her holy and beautiful garments, smelling of myrrh, aloes, and cassia, attract multitudes of dying sinners, who would fly as a cloud, and as doves to the windows; then would the church go forth from her weakness and sickliness, fair as the moon, clear as the sun, and terrible as an army with banners.

'*April* 15, 1810.

'I WOULD not be ungrateful, neither would I appear to be so; yet I hardly know how to make any excuse for so long a silence: but writing has been for some time a difficult task to me. Yet I feel the greatest pleasure in receiving, and also in answering, the letters of my friends, when I can find a fit opportunity for so doing. I would entreat you to put the most favourable construction you can on my apparent neglect, without copying my example; but rather write as often as you possibly can, since your letters are always made a real blessing to my soul. Respecting myself, I can say but little, except that the Lord is very good to me. He bears with my manners in the wilderness; He forgives my sins and helps my manifold infirmities; and I feel

an increasing desire to glorify Him with my body and with my spirit, which are his. Yet I am often discouraged with a deep sense of my unworthiness and great unprofitableness in his service, and sometimes fear lest I should stop short of the mark, and so miss the prize. But I am determined to double my diligence, and try how much time I can yet redeem for eternity. Hitherto I have done nothing, but my dear Lord has had patience with me. O that my future life may indeed more largely show forth his praise! I have lately gone through many severe inward conflicts. I have made some faint struggles in my way for the revival of the work of God in this place; but I am soon discouraged, and the difficulties which I have to surmount are so very numerous and complicated, that I am often ready to give up the struggle. And were it not for a few whose whole hearts are in the work, and who labour to stem the general contagion of lukewarmness and Laodicean stillness, I think my hands would quite hang down, and my spirits sink into a state of despondency as to things being any better. But the tottering ark shall never fall; it shall never to Dagon stoop; and if the Methodists will not hold it up, God will shortly raise up a people that will. But I believe it is not his will to remove our candlestick out of its place; the Methodists may yet retain the glory, and be a living church when Christ appears. O that as a body we may never exclude ourselves from those glorious privileges which we have so freely and fully tendered to us by the Head of the church.

'Our dear Mr. Smith* leaves nothing undone to

* Rev. George Smith, who had been a Missionary in Newfoundland, and who, after his return, retained and exemplified the great characteristics of his missionary ministry—eminent sanctity, burning zeal, and indefatigable labour.

advance the glory and interests of the Redeemer's kingdom. Mr. (Robert) Miller is a sound preacher; and our dear Mr. Andrews is lively and useful. Indeed, we are highly favoured with preachers. God owns them and blesses them; but there wants a closing in with the offers of God's grace and salvation, and a giving up of our wills to his, that He may work as to Him it seems best. The Lord help us to be faithful on our part, and to abide every one by his own work, each standing in his place, and doing that which Divine wisdom has allotted us to do.

'*Sunday, May* 27, 1810.—Have walked under increasing heaviness all this week. I entered into temptation immediately after receiving a peculiar blessing from God. I did not perceive the snare until I fell into it. I was sensible the Spirit of God was grieved, but the words had passed my lips. I do not know the time when I have been so miserable and so violently tempted as I have been since Monday; last night I felt somewhat more comfortable; to-day, while conversing with a friend, and mentioning my temptation, my burden fell off, and the intercourse was opened afresh between God and my soul. I see that I have not been watching unto prayer, denying myself, and taking up my cross so fully as I ought; hence, I lost sight of the prize—the pure inward glory—and was taking up my rest on this side of Jordan, pleasing myself with the trifles of earth and sense; but these husks did not, could not satisfy my soul; I soon began to loathe them, and long for the children's bread. O may I never more wander from the living spring, but abide in the good old way of self-denial and crucifixion to the world. I do not wonder now at any thing I felt; I had verged from my centre, and had not vital union with my Living Head. What a

mercy I was not suffered to rest out of Christ. O what constant need to watch always, and pray without ceasing.

'*December* 31.—The Lord has once more brought me to the last day of another year: but I have to lament that I have not lived this year as I intended to do, nor made that progress which I might have done. My way gets rougher, hinderances and obstacles daily and hourly increase; patient love at seasons seems to fail; I fain would hold out to the end—the Lord help me. As it respects the state of the church, I hardly know what judgment to form respecting it; things are at a low ebb in Nottingham, and the candlestick seems almost removed out of its place. I feel no confidence for the recovery of the departing glory; perhaps I am wrong here. Lord, shine upon thy work, disperse the gloom, lift up the standard, and sound an alarm throughout thy Holy Mountain.

'My temptations have been of a peculiar kind, a long while; but God knows them. I am often a mystery to myself, and am astonished at the patience and love of Jesus; I think such a rebel as I have been has never yet been known, and such forbearance has been exercised towards me by God as must astonish angels! Were I to write a picture of my heart, heaven, and earth, and hell, would wonder at my Saviour's love to me!

'*February* 4, 1811.—This morning I felt the force of those words—"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." I began to make the reckoning, and found no bar in my way; I could look up, and see my debts cancelled, I could look at myself, and feel at perfect liberty to close in with all the terms proposed in the Gospel of salvation, and accept all the offers it made me, of a full acquittal from all past debts that I had

contracted by my sinfulness and unfaithfulness; and I could embrace the whole of those promises and rich blessings laid up for me in Christ Jesus. May I reckon thus, every moment, till I am changed from glory into glory, even as by the Spirit of the Lord.

'*June* 12.—My time passes swiftly, yea almost imperceptibly away; I purpose every day to quicken my pace, and double my diligence; but I still remain weak and unprofitable; yet,

> "I would the precious time redeem,
> And longer live for this alone."

I do not feel attached to life, neither am I afraid of death; yet I am not doing all the good I might—I am not praying always, nor always reflecting the Divine glory. I never felt more loosened from the world, or less affected with the things of it—its fashions and customs, &c.; nor was I ever more willing to leave it: but this may be nature and not grace. I hardly dare trust myself, indeed I never dare, but when I am tremblingly alive to God, and drinking in more of his Spirit, I want to find out the exact line of duty, so that I may render unto my God a reasonable service; a service, holy and acceptable unto him, at all times. Lord, shine afresh upon my heart, and enable me to fill the station wherein thou hast placed me—as a wife, as a mother, as the mistress of a family, as a relation, neighbour, and acquaintance, and as a member of civil and religious society, in such a manner as will be ultimately for thy glory; that I may never more dishonour Thee, in thought, word, or deed; but always prove myself, before all, to be a true disciple of the Lord Jesus Christ.'

The following letter states a conjecture on the possible intercourse which might take place between the spirits of two individuals on earth, one of which is just disem-

bodied; and also, a sentiment concerning the intercourse that might be enjoyed, in a somewhat sensible manner perhaps, with the spirits of the sainted dead, by those who live in a high degree of abstraction from worldly things; who eminently walk with God, see Him that is invisible, and are intensely looking at the things which are eternal. Where the Scripture is silent, conjectures must be indulged with great sobriety, and expressed with much care and caution. There are, however, many remarkable facts, well and duly authenticated, which give some colour—some shade of probability—to the idea, that, though two persons are at some distance from each other, the one may become instantaneously conscious of the death of the other. But whether, in such cases, there has been any thing more than a very strong idea in the mind of the survivor, that the event was at the moment transpiring, is really involved in much uncertainty. The laws of the spiritual world, and the modes of contact and intercourse between spiritual substances, are beyond the limits of our present knowledge. But many highly intelligent and sanctified persons have felt as though they were holding a kind of fellowship with some of those spirits of the just made perfect, with whom, previous to their departure, they had enjoyed much intimacy, and towards whom they had experienced ardent admiration and affection. It is difficult to bring the mind to condemn any thing which favours heavenly contemplation and aspiration, provided that the opinion does not contradict holy Scripture, or in any degree weaken or diminish our absolute and unqualified submission to its light and truth. The letter is addressed to Mrs. Ogle.

'*July* 15, 1811.

'I ALMOST wonder that you should at all think about

such a poor ingrate as me, or even trouble yourself to drop me a line; but my dear friends are always laying me under renewed obligations to them, and I continue to forget my duty till my memory is afresh rubbed up by their repeated acts of kindness. I was sensibly affected with your account of sister Baiston's death; I had not heard of it before, but I rejoice for a sister deceased: our loss is her infinite gain. It appears to me that the Lord is making haste to gather in the number of his elect. Many precious women of my acquaintance have lately been called away, some in the very prime of life, and in the very height of usefulness. But these are mysteries which we see not through at the present: yet we know that not a sparrow falls to the ground without our heavenly Father's notice, and He knows what is the best for his children; and, consequently, does all things well.

'I think I had some little presentiment of our dear sister's death. On the day after her decease I was sensible of the answer of prayer offered by some near friend on my account, and of the nearness of some blessed spirit, though I did not know who the spirit was: and I often think that we have more visits from the invisible world than we are aware of, and that we might have a more sensible intercourse with the spirits of the faithful that are departed this life, if we lived more abstracted from the world and the things of it. Do give my love, with Mr. Tatham's, to dear Mr. Ogle. I wish he would come to Nottingham, and give me instructions about gardening; I gain a little more knowledge daily, but it takes up too much of my time, and I feel that I must devote more of it to God. Much has already gone by to very little profit. The Lord help us all to be up and doing whatsoever our hand findeth to do, and that with

all our might. Believe me to be sincerely yours, in the best of bonds,' &c.

'*Sunday, November.*—This morning, under the preaching of the word, I was led to consider my goings: I began to think what I lacked, and why that lack was not supplied; I saw clearly that the perfect law of love required a perfect conformity to it, and that I could not conform thereto, without the *principle* being *first* infused. I felt I loved God, and earnestly desired to love him with a perfect heart: I felt I loved his law, and desired to be perfectly conformed to it, in all righteousness and true holiness; I felt I loved his precious word, and prized it above all the treasures upon earth; I felt I loved his saints—his own people—as I loved myself; but I could not say that I loved my enemies as I ought, and though I desired not to avenge myself, or to take advantage of their trespasses against me, yet I could not at all times cordially love them, and under *all* circumstances render blessing for cursing. While I was ruminating on these things, I had a clear discovery of the power and efficacy of Divine love to remove even this mountain. I saw in how many instances this Divine love had enabled me to triumph over evil, and pull down blessings upon those who had rendered themselves unworthy of them; I saw that I had the power of blessing, and of communicating blessings to others, even to those who oppose me, &c.; and I felt that it was better to communicate blessings than curses; that it was like God, to make our favours descend on the evil and the unthankful: that Christ not only taught us to love our enemies, but gave us a striking example of this love towards his persecutors when expiring on the cross; that the perfect law of love requires us to do this, in the *fullest sense*, and that with our *whole hearts;* and unless we can do this we are not Christ's true disciples.

'I felt the force and reasonableness of this Divine principle, seeing that we are all debtors to God, and that he only has the true prerogative of distributing justice; and as all our sins, whether against God or against man, originate in our natural depravity and tendency to evil, we ought to bear with sinners, as Christ also bore with them, and pray for them, and labour to do them good, and bring them back to God, as he also laboured; and that, to bless them who curse us, and despitefully use us, is so Divine a principle, and attended with such uncommon advantages, that there is no end to the benefits arising from it. I saw, also, that every thing, whether in thought, word, or deed, that is *contrary* to this holy principle, even in the smallest instance, is not only unworthy of a Christian believer, but is also inimical to the kingdom of God and of Christ.

'I became so enamoured with this blessed principle, that I wondered I had not at all times seen into its nature and effects, and, under all circumstances, pursued invariably its practice. I felt determined, from henceforth, to act in accordance with this perfect law of liberty. Lord, help me, and may this holy fire which thou hast kindled in my heart, ever burn with unextinguishable blaze!'

CHAPTER VI.

EXTRACTS CONTINUED—SHOWING THE VERY HIGH REGARD IN WHICH SHE HELD MR. WESLEY'S WRITINGS—HER LIVELY SYMPATHY WITH THE STATE OF RELIGION—HER STRONG INTEREST IN ITS REVIVAL—AND ZEALOUS DESIRE TO PROMOTE IT.

THE letters of Mrs. Tatham bring her into close observation, and furnish us with a minute view of the attainments of her mind, the qualities of her heart, and the duties of her hand; they introduce us into delightful intimacy with her habits and exercises, pursuits and aims. The following letter sets forth the humility and solemnity of her spirit; it discloses the fixed bent of her mind, the diffusiveness of her piety, and the energy of her character. She was jealous, with a godly jealousy, over the interests of the Body to which she belonged; she dreaded variations from the doctrine and discipline, as left by Mr. Wesley, and as taught and enforced from the beginning.

'*January* 5, 1812.

'I FEEL myself altogether unworthy of your friendship, as well as of your correspondence; but you have so often given such disinterested tokens of your love to me, that I should think myself highly culpable were I to continue to slight them. I was deeply impressed with the death of dear sister Baiston; it appears to me as if the Lord were gathering in a few of his own before the floods descend.

May you and I be ready, either to meet our Lord, or abide the fiery test which awaits the world and the church, before the coming of that great and terrible day of the Lord, wherein the elements shall melt with fervent heat, and the earth and all that therein is shall be burned up. We live in a time big with events—with events to which past ages have been looking forward with desire and wonder; and it may be justly observed, that upon us the ends of the world are come. O may we be found amongst the good and faithful servants unto whom our Lord will commit the true riches. Let us rise and act; and if we have only one talent in possession, may we double it by using; for unto him that hath shall be given, and he shall have more abundantly: but he that hath not improved that which he hath, shall be cast out with the unprofitable servant.

'I should much like to hear from you, and to learn what God is doing amongst you. Do the classes prosper? Is the Society lively? Do your Ministers preach entire holiness? Are there any seeking after sanctification? Is pure Methodist discipline kept up, and are Methodist rules maintained?—I mean primitive Methodism; it is about that I inquire and wish to know. You will excuse me for asking these questions. Leeds, and the adjoining societies, with most in Yorkshire, have flourished many years as a green bay tree in the house of God, neither did their leaf wither—is it so now? I am afraid lest the ancient spirit of Methodism should be lost, whilst the name only remains. O for another Wesley, for another Fletcher, to wield the Gospel sword, and urge on the chariot of truth, in opposition to all that resist or hinder its progress, either in word or in deed!

'*March* 4, 1812.—God has graciously added another

year to my life; but how long my tottering clay will stand, I know not. Little has hitherto been effected by me; verily, I am an unprofitable servant!—yet, I can say, I stand now in a greater liberty than I have done for nearly thirty years: but I might contend more earnestly for the faith once delivered to the saints. May the Lord enable me to war a good warfare!

'*June* 14.—I feel stirred up to a closer attention to the things of the kingdom. O may I henceforth leave trifles to triflers, that I may not only escape the second death, and lay hold on eternal life, but that I may obtain a full reward. I have not sufficiently kept the prize in view, but have sought my own ease and pleasure, rather than how I might, under all circumstances, do the will of my Father which is in heaven; yet I think corruption's fountain is drying up, and the pure love of God and man is brought more powerfully into my soul, while self, and pride, and covetousness, and evil, die before it.

'*December* 6.—I still do not give up the whole of my time and talents in that way and manner which the Lord requires of me: consequently I remain comparatively unfruitful; yet I think I increase in humility, meekness, and love; at least, I do not feel any workings of anger, pride, or fretfulness: but I lack wisdom, zeal, and constancy, in the path of holiness, and self-denial, and energy in the labour of love. Worldly concerns, and the desire of other things, have taken some hold upon me; but I see and feel my danger, and am determined to stop, and advance no further in this dangerous road. I can truly say, I love not the world, nor the things of the world; yet I am so strangely infatuated, as to pursue that which gives me no solid pleasure, but often the most exquisite pain. Will the Lord pardon

my folly this once, and accept my poor imperfect services now, and grant me wisdom and power to lay aside this weight, and every sin, that I may run with patience the race that is set before me, looking unto Jesus, the author and finisher of my faith?'

The next letter marks her sense of the preciousness of time, and of the vastness of the interests connected with eternity; it shows her anxiety to walk worthy of the Christian vocation, that she might be perfect and entire, wanting nothing; and it well expresses her lofty estimation of the writings of the Rev. John Wesley.

'*March* 2, 1813.

'I HARDLY know how to apologise for my great neglect in writing to you; but I can say this, I do not forget you, and trust that I never shall, whilst the Lord blesses me with recollection and memory. I often think of old times, and look back with wonder on the way in which I have been led. Surely mercy and loving-kindness have followed me all my days, and I will dwell in the house of the Lord for ever. The Lord has of late been showing me what I am, and what I yet lack. I am not yet what He would have me be, neither do I yet perform all that He requires; but his patience is day by day magnified in my behalf. Truly I am an unprofitable servant; but his mercy endureth for ever. My very dear sister, let you and I redeem time whilst we have it to redeem. Eternity is here. We shall soon enter upon a never-ending state. All behind us is mercy; all before us is an unbounded eternity of bliss or woe; Jesus is holding out the crown, saying, "Fight the good fight of faith, lay hold upon eternal life; to him that overcometh will I give to sit down with me upon my throne, as I have overcome and am set down with my Father upon

his throne. He that hath an ear, let him hear what the Spirit saith to the churches." Well, my dear sister, he hath planted you and me in his church; may our light and our influence be felt by all around us; may we neither cast a dim light nor a wavering light, but may we cast a bright, shining, steady light at all times, that others, seeing our good works, may glorify our Father which is in heaven.

'I have been reading Mr. Wesley's plain account of Christian perfection once more: I never read it in vain. I love all his writings—they are next to God's own word to my soul; the deeper I dig into them the more precious I find them; the oftener I converse with them, the more of Jesus I receive. I want to be just such a Methodist as Mr. Wesley describes; just such a Christian as the word of God holds out. Sometimes I feel a hope that I shall obtain the prize, and sometimes I fear lest a promise being left me of entering into this rest, I should even seem to come short of it.

'And now I would sum up all with saying, give my kindest love to Mr. Ogle, and all your dear family. I should be very happy to see you at Nottingham, and any one or more of your family, this spring or summer. I hope that you will let your daughter Mary pay us a visit; you do not know how glad we should be to see her. We could like to keep up old friendship in our children as well as in ourselves. Believe me to be,' &c.

'*May* 16, 1813.—Satan is an unwearied adversary, and my nature not being fully purified, he labours to stir up the remains of the carnal mind, to counteract and oppose the will of God. Many things appear dark and mysterious; and my poor reason, not comprehending all things, nor my mind being sufficiently humbled to

bear all things patiently, I often stumble, and lose that holy fervour, that pure zeal, that child-like simplicity, and prompt obedience to the word and Spirit of God, which ought always to be found in all those who profess to know and love the Lord Jesus Christ.

'*November* 20.—The cross every where awaits me, and I am constantly avoiding it; I do not yet conquer myself, but suffer outward things to divert my attention, and occupy my time more than I ought. I am fully convinced one thing only is needful; this the Lord has shown me; yet I am careful about trifles. The Lord crosses me in the very things I seek after, and casts me off from the enjoyment of them, in various ways; yet hitherto this has tended more to the quickening, than the crucifixion of my nature; made me keener in my pursuits, more ardent in my desires, more fretful under my disappointments, and more restless to find out a more quiet and unmolested possession of that which pleases my own nature. I am a wonder to myself; and I often wonder that God has patience with such a worthless creature. O when shall I willingly embrace the cross, and die thereon? My mind is often oppressed and overweighed with the things around me, and a little relaxation hath strengthened both my body and mind; but here my way has been altogether closed of late, so that now I have no outward resource left; to this I am just reconciled, but not freely, yet patiently, as a deprivation. Life sometimes seems desirable, sometimes painful, at other times profitable and a privilege; but I want more grace and wisdom to improve the present, and leave the future.

'*February* 8, 1814.—The Lord upholds my soul in life, and my goings, that I slide not. I have had a peculiar promise made to me, and I can fully rely upon

it. What is before me I know not. At the time it was given me I began to think for what end it was sent; but I know it will be verified, whatsoever I am called to pass through. I had been ruminating in my mind respecting particular things; I felt an entire surrendering of my will to God, and could neither ask nor refuse any thing; all my heart cried, "Father, thine only will be done." I am nothing, I have nothing, I can do nothing, I desire nothing, but Thee; and I fear nothing, because I am thine. I am the most unworthy and unprofitable of all thy children: but I am thine, and this is enough. I have a property in Thee, and Thou in me; and in this act of surrendering myself to God, I received the promise, and believe it was made over to me.'

The following letter contains a reference to a revival of religion which was at this time experienced in Devonport and in Cornwall; in the latter, protracted meetings were held, and a succession of services kept up many days together, as in America, and hundreds and thousands were the fruit of this gracious, penetrating visitation. O for the speedy return of such days of the Son of man!

'*March* 21, 1814.

'It is now a long while since we wrote to each other, but I trust that we have not omitted to remember one another at the throne of grace. I think that I am worse and worse as it respects writing to my friends. Of late my eyes have been very weak, and inclined to be sore, so that I have not read, written, or done any needlework with comfort to myself, for some time. But I bless God that I can pray, and visit the sick and the poor, though the winter, through its great severity, has confined me more than usual to the house. I hope that

nothing will hinder Miss Ogle from paying Nottingham a visit this spring. We shall be exceedingly glad to see her; and, if you can, let one of the younger children come along with her; I think that the journey and the change of air would be very good for them, and I am sure that I have young folks that would be highly gratified to see them.

'I received a letter last week from a friend who is in Plymouth Dock circuit, who informs me of a very glorious work that is going on there, and also in Cornwall. Upwards of two thousand persons have been made happy in the love of God since the latter end of February. The meetings at Redruth continued eight days and nights, with only four hours' intermission. Persons of all ages and classes are wrought upon, and the work extends further and further. I hope it will reach Nottingham by-and-by. The days that we live in are indeed days of grace to the people of God, as well as days of judgment to his enemies. If we faithfully improve the present gracious overtures of Divine mercy, we shall indeed be happy. May the Lord enable us so to do.

'I should like to hear from you and my dear friends at Leeds, but I render myself quite unworthy of your attention, by my slackness in making suitable returns; indeed, I think that I am more and more remiss in letter-writing. Do forgive me, and believe me that this omission is not for want of good-will and affection, but that it proceeds often from indisposition, and the pressure of outward things. Yet I think that I live as near to God now as at any previous time, and I am pressing after a still greater salvation. Mr. T. and I desire to be remembered to you and Mr. Ogle, and all your dear family. May Divine goodness and mercy still continue to encompass you about as with a shield. My love to

dear sisters Dixon, Ripley, and their families; and do not forget to pray for unworthy me and mine. I believe that faithful, persevering prayer will be answered. O that we may put the Lord to his word, as we have never yet done. If we believed and prayed as we ought, we should now see signs and wonders, as surely as they were seen in the ancient days. Let us try to do all that we can, and always faithfully improve the present moment, doing whatsoever our hand findeth to do, and that with all our might, seeing there is no work or device in the grave, whither we are all hastening. I feel the scale turned now with me! I am beginning to go down the hill: may I ever keep eternity in view, and live to God alone. Farewell! and may the God of peace keep your body and soul unto eternal life, through Jesus Christ.'

'*April* 25.—Last night, and all the previous day, I was burdened both in mind and body, but I looked unto the Lord, and was lightened, and my heart was perfectly free. I hardly know how to describe what I felt. God was all in all; his glory was the end, his will my only aim. I longed for a full conformity to my living Head in all things, and to receive the full impress of the Divine image. I am as a weaned child, all my sufficiency is of God; I live a moment at a time, and that moment by the faith of the Son of God. I look not forward, but only how I may approve myself unto God in all things. My eye is singly fixed on Jesus, and waits his guiding eye to feel.

'*May* 29.—The Lord graciously helps me, and restores my body at his pleasure, and enables me to go forth and follow him in the way. This has been a good day, my strength has been proportioned unto it—praise

the Lord; I feel a dying to the world and to myself, and a power to rise above the power of the enemy. The last week, Satan strove to fetter and keep me low; but I rose upon the strength of that promise—"He that loseth his life, shall save it unto life eternal;" and though I have been long saved from the fear of death, I have not, perhaps, so fully committed my body unto the power of Him who is the Resurrection and the Life, as I ought. I now do this, and commit the body, with all its weaknesses and infirmities, into His hands who hath said, "He that believeth in me, though he were dead, yet shall he live; and he that liveth, and believeth in me, shall never die." I would henceforth leave consequences, and attend only to the Divine requirements, believing I shall find my account therein, and finally triumph over sin, death, hell, and the grave, through the power of Him who is the resurrection and the life; and behold, He is alive for evermore, and hath the keys of hell and of death!'

From Mrs. Tatham's next letter we find that her health still continued feeble and delicate, and that, with the hope of improving it, she was led to try the pure air of Derbyshire, where for awhile she sought convalescence amidst the picturesque and romantic part of that fine county. In this letter, her minute, and earnest, and affectionate attentions as a friend, appear in an amiable and attractive light—a light rendered still more beauteous and rich, by the homage which, in all her sweet and tender communings, she ever paid to religion.

'*Wirksworth, June* 4, 1814.

'You will be somewhat surprised on receiving a letter from me at this place; but, as it was thought advisable by others, that I should embrace the present opportunity

of spending a little time with my friends in this part, for the benefit of my health, and having suddenly made up my mind, I had not an opportunity of writing to you sooner. I understand that Mrs. Dixon intends leaving Nottingham on Wednesday next; but I did not apprehend that you had so ordered it that Miss Ogle was to return with her, and am not a little disappointed, as I always expected that you would have permitted her to have doubled that time at the least, now that she is with us: and as such long journeys cannot be performed very often, I hope that you will give her liberty to stay one month longer, and shall hardly feel satisfied if you do not comply with my request. I shall not be a long time from home, and my daughter Mary and Miss Ogle can keep house for me, (till I return,) very comfortably together. I trust that Miss O. will not return home with any loss of religion, and that she will not contract any thing that will hereafter be displeasing to you. We really enjoy her company and conversation very much, and I think she is not yet tired of Nottingham.

'And now, my dear Mrs. Ogle, I would sum up the remainder, by saying, that the Lord is with us, and that we are making some improvement in the Divine life. I daily experience that God is love, and that he who dwelleth in love dwelleth in God, and God in him. And herein is our love made perfect, because, as He is, so are we in this world. There is nothing like religion for bringing happiness, either to individuals or families; it is the want of this that occasions so much misery in the world. I try to take God into every thing, and by so doing, I am supported and borne comfortably through all the changing scenes and vicissitudes of life. I daily feel that I am passing away, and that every thing here below is passing away swiftly; by-and-by we shall enter into a more permanent state. May we make it

our business to live for eternity, and to improve the time allotted us in this world to the best purpose. Let me have a line whilst here. I visit Matlock Bath. Give my kind love, &c.; and may the Lord bless you, and keep you and yours to eternal life, through Christ Jesus.'

'*August* 7.—The late exercises I have had to pass through have been rather out of the common way; but nothing has hurt me. I have been fitted, both in body and mind, for all that laid before me; I clearly discerned the hand of the Lord in my present circumstances, and have been enabled, not only to enter into his wise designs, and sweetly lose my will in his, but have been ready to meet and acquiesce in all things that have happened unto me; so that I feelingly say,

"Labour is rest, and pain is sweet,
If Thou, my God, art here."

This morning these words rested with me—"Whom, having not seen, we love." I felt that I loved, though I had not seen: and could rejoice with joy unspeakable and full of glory; but I shall one day see Him as He is, and prove the joy of beholding Him, without a vail between. This afternoon I had a sweet view of Christ's power and willingness to communicate every purchased blessing to his needy and believing children.

'*September* 20.—The last evening, I was refreshed in the outward means. Prayer opens heaven, faith apprehends the power of God, and obedient love inherits the blessing. May I know the things that are freely given to me of God, and walk in the straight path of duty. I feel the value of time; may I redeem it, doing whatsoever my hand findeth to do, to the glory of God.

'*January* 2, 1815.—Outward things still press heavy upon me: I try to keep in the true mean, but am deeply exercised in spirit: I could love to be at leisure for God

and his service: but I can only resign myself, and all I am, to the Lord, and leave the event, saying, Not my will, but thine, be done.

'*March* 1.—I still find that sufficient unto the day is the evil thereof; and that to live the present now is the greatest wisdom; to leave any thing to a future period that can be done now is the greatest folly; but so foolish have I often been, and yet my Master has not put me out of his service. O for heavenly wisdom to adjust all my affairs, in such a way as that God may be glorified, and my soul eternally saved, with the souls committed to my care; the Lord save them all, and remember them, as He remembers me.

'*March* 5.—Yesterday I was 51 years old. The best of my days are passed away; but I have had a token for good from the Lord: I believed, and therefore do I speak. I have promise upon promise. I shall see the salvation of the Lord, I believe, though the thing may seem incredible, and nature may say, "it is impossible;" yet, faith says, "it shall be so;" however unlikely a subject I may be, this cannot frustrate the promise, or hinder the power of God. Faith believes, and hopes against all human hope! and I know that whatsoever God hath promised he is able also to accomplish.'

The letter now to be presented is written with great fulness and force, marking the deep sense entertained by her of the value of time, the largeness and liberality of her heart, and her undecaying sympathy with the state of religion around her and beyond her: it breathes the language of one "fervent in spirit, serving the Lord."

'*Nottingham, March* 14, 1815.

'It is now a long while since I received your kind letter, and I would have written to you before now, had

not many little matters prevented. Since Mr. Ogle was at Nottingham, I have been very unwell, but am now recovering, and hope that I shall soon be able to enter upon my affairs with fresh strength and vigour, both of body and mind.

'I feel that I am in the Lord's hands, and I do not desire to take myself out of them. I only want to be found bearing and doing the whole acceptable and perfect will of God, and I trust that, in some measure, I am daily doing this. I feel, daily and hourly, the importance of time, and see the need of improving now the precious moments. Much has already run to waste, and you and I have already passed through the best part of *our* time. O may the few remaining days allotted us below, be so devoted to the service of the Redeemer and the interests of his church, that we may, with the great Apostle, be enabled to say at all times, that to us "to live is Christ, and to die is gain."

'I was sorry to hear from Mr. O. that you had lost the sight of one of your eyes, but trust there is some hope left of the recovery of it again. Oh how soon we may be deprived of our most valuable blessings here; yet this is our support under all—"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," where Jesus, our forerunner, waits to welcome pilgrims home. There shall we know no lack, feel no want, fear no evil, nor lament any loss, but be

> "Far from a world of grief and sin,
> With God eternally shut in!"

I trust that all our earthly deprivations will lead us into a closer union with our living Head, and prove as a spur to us to maintain a more uninterrupted communion with the Father of spirits. Whatsoever tends to make us more

constant and earnest in our approaches to God, will prove a source of continual blessings to us in time, and to all eternity.

'The more, and the more frequently we ask, the more we shall receive; therefore let us not be weary in this exercise. If we be faithful and unwearied therein, we do not know how many blessings we may pull down upon the world and on the church.

'Give my love to all your dear family, to sisters Dixon and Ripley, and to all inquiring friends. I shall be glad to see as many of my Leeds friends in Nottingham as can come among us. Cannot you and sister Ripley make it convenient to pay us a visit this spring, along with sister Dixon? O how glad should we be to see you. I hope there is a good work going on at Nottingham as well as at Leeds; we have heard good accounts of you. May the Lord continue to bless and save all his people, and revive old primitive Methodism again. I want to see more Wesleys and Fletchers; but we will be thankful for those who tread in their steps, after their way. May the Lord increase their number, and pour out abundantly the residue of his Spirit; but I must conclude. Mary joins me in love to Miss Ogle, and I hope that they will maintain a good and frequent correspondence together upon the best things. There is nothing like doing all that we can now, in every way that is in our power.'

'*April* 16.—The prospect all around seems gloomy; the state of the nation; the murmurings of the people; the want of trade; the price of provisions; the necessities of the poor; the changes taking place on the Continent; the preparations for war; the decay of vital godliness; the formality and hypocrisy of professors; the want of union among believers in the work of God; and

the little pure zeal that is found amongst ministers of the Gospel, are certain signs of approaching judgments. Yet there never was a time when the word of truth had so universal a spread by Missions and the Bible Society, as well as by Sunday-schools at home, and other benevolent institutions. Many, indeed, are running to and fro, and knowledge is increasing on every side; what the end will be I do not yet see. That God has a great work to do, is clear; and that He has already laid to his hand to accomplish this end, needs no proving.

'*August* 13.—I have lately experienced many mercies, and passed through various exercises; and I can say in all, and under all, "None of these things move me." I can trace the hand of God in every thing, and claim the Divine assistance when I most need it. The more my faith is in exercise, the more I apprehend its excellency; whatever I want, by faith I have; and while God lives, and Jesus sits at his right hand, nothing shall be impossible unto me, if I hold fast faith with a pure conscience.

'*November* 19.—Within the last few days I have turned my attention to two old books which have often been of great use to me in the Divine life; also, to an original life of the Marquis de Renty. This holy man is, indeed, (save a few of his peculiarities, which were the effect of his attachment to the Romish church, in which he was educated,) one of the greatest characters that ever appeared in that sphere of life wherein he moved. I bless God for the many bright and shining lights which that church, *even* in its corrupt and fallen state, has produced; these, indeed, were mostly, if not all of them, belonging to that number which are "*without fault* before the throne of God, and serve him day and night in his temple;" numbers of whom have also waded through great tribulation, and washed their robes, and made them

white in the blood of the Lamb. When I read some of these extraordinary lives, and some of the writings of these holy men, I am astonished that the customs and manners of the present professing Christian world should be so wide of the mark, so unlike that holy profession which they made before men.

'I have also been looking over the life of George Fox, the original founder of Quakerism. Were the Quakers influenced by the same spirit now, which actuated that extraordinary man, they would not only be a living people, but they would carry the world before them. That good man was undoubtedly raised up of God to provoke the churches to jealousy, and to rouse them from that spirit of slumber, indifference, and barbarism, into which some of them had fallen; particularly, he was sent to the Established Church, and was, indeed, a *sign* unto them. Nevertheless, there savoured much of nature in many things that he said and did.

'*February* 8, 1816.—My mind has been greatly exercised for some days respecting dear Mrs. C. Satan has gained great power over her, but Christ is stronger than the strong man armed. To-day, I laid her case before the Lord, but had no sensible access. After committing her into the hands of God, that word came unto me—"All power is given unto me in heaven and in earth:" I said, Then Thou canst save this soul, for Thou art Jesus still, the friend and Saviour of sinners! I then left her, trusting in the mercy of God.

'*February* 10.—The Lord took dear Sister C. this morning to himself, and gave us a token for good before He removed her: the enemy was cast out, and a sensible change took place. After commending her to the grace of God last night, I took my leave of her, believing I should see her no more in this world. I felt the Divine

presence while praying with her, and do not doubt of her acceptance in the Beloved. Mrs. C.'s state, for the last sixteen months has been very mysterious; I cannot understand it.

'*February* 25.—Last week, I exerted myself in visiting the sick and poor; now I am confined at home with indisposition; how good it is to take time present, and leave nothing for to-morrow that can be done to-day. Yesterday, I heard of poor J. W. He made a slip in Nottingham, which is not yet forgotten; it seems to me that men, in general, can forgive *all sins* that do not touch their pockets: but if a man defrauds another, it is never forgotten nor forgiven, his character is blasted to the ends of the earth. This poor man fell into temptation and a snare, contracted debts he could not pay, and was forced to flee his country; he is now turning back to God in a strange land, but a cry is gone out against him from Nottingham. If professors of religion would consider themselves, lest they also be tempted, they would act differently towards a returning backslider.

'*March* 24.—While in the chapel this forenoon, I saw that nothing could be effected by man, but as a mere instrument; and that all the good which is done upon the earth, in any way, or by any means, it is the Lord alone that doeth it. I saw that gifts, and callings, each stand in their own place, as instruments for God to work by: but only as instruments, incapable of using themselves. I felt the great necessity of earnest, persevering prayer for the world and for the church, and saw how much vain dependence was placed on the instrument, and how seldom every thing was referred to God. I saw the honour conferred upon instruments when *humble* and *faithful;* and their inefficacy either when depended upon, or depending upon themselves. I felt the great importance

of living *only* in the will of God, ready to do or not to do—to be or not to be—to be used or wholly laid aside by the great Head of the church. Love seemed every thing to me; the love of God and the love of man, which, though borne down by affliction, oppression, and persecution, still rises above all the powers of earth and hell, pouring forth itself, at all times, in fervent prayer and holy desire for the salvation of all men!

'*April* 7.—Have been confined to my room now for many days, but am in a fair way for recovery. Gracious is the Lord and merciful unto his poor unworthy dust! Surely, I may now say, if the Lord had not been on my side, I had been overwhelmed, and sunk in the deep waters. I have been variously exercised, and appeared unto myself useless, as a broken vessel; yet the Lord, in a good measure, has repaired my breaches, and I am waiting for the word which speaks me whole, and sends me forth again into his vineyard. I trust I shall walk more by faith, and less by sight; leaving sensible and outward things more entirely, and press more fully into the inward life and power of religion.'

The next letter refers to her declining health, and contains the language of unqualified resignation. This was, indeed, the habit of her mind; and in the hour of her greatest debility and most painful depression, this virtue was conspicuous. She knew that all things were well ordered, and therefore entertained not a wish nor a thought at variance with the Divine appointments. At the very moment that she was deploring her littleness of service, arising from affliction, she accompanies the lamentation with the feeling and expression of unreserved acquiescence in the will of God. This letter also shows the undeviating, the unwearied, the intense interest which, under every variation of her health and strength,

she felt in the work of God, carried on in, and by his church. To the welfare of that church her heart was more true than the needle to the pole, than the flower to the sun, or the river to the ocean. What a full recognition of the Divine hand in this work; what discrimination as to the instrumentality which that hand condescends to employ; what concern lest the instrument should ever forget its appointed place, its subordinate and responsible character, its intrinsic feebleness and inefficiency, and its high and necessary dependent relation; in short, what patience and submission, what humility and zeal, are manifest in this letter.

'*March* 26, 1816.

'I RECEIVED your very kind letter by Mr. Oastler, for which I sincerely thank you, and am often led to wonder at your great kindness to me, who am so remiss in answering your repeated favours. I fully proposed to have written to you long ago; particularly I ought to have made some reply to the last letter but one which I received from you. Again I thank you for all favours. May the Lord reward you a hundred fold into your own bosom, and in the world to come grant you eternal life.

'My state of health has been gradually declining for the last three years; how it may terminate finally I do not know. I seem to myself like unto a broken vessel that is laid aside, preserved to be looked at, or to take up the place of a better for a season; but my times are in the Lord's hands, and He has an undoubted right to do what he will with his own. I never saw the value, or felt the importance of life as at present. I want to be found always doing or bearing the will of my Lord. Yet I think there never was a period of my life wherein I did less, or was less serviceable to my family or the church

of God, and I never felt more passive and resigned to the will of God than now. But I do not look forward scarcely for a day or an hour to any thing, because I am more and more convinced that I have only to do with time present, and of this I endeavour to make the best use in my power. But I do not think that I as sufficiently redeem time from domestic concerns, and the common avocations of life as I might, and as I ought to redeem it for a more close and intimate communion with God in secret.

'I am truly thankful to hear of the good work that is going on amongst you in Leeds. The drops are falling thick around us on every side; and I trust that Nottingham is expecting to be visited also in due season. It is true things are very low at present, but the fire has never yet gone out amongst us, it only wants feeding and blowing up a little. There are numbers amongst us that would enter heartily into the work of God, if the way was made plain. The Lord has been waiting to pour out his Spirit upon us for a long time, and has showed us by many tokens how ready and willing He is to do us good. And may we always, at all times, both in extraordinary revivals and the ordinary means, remember that the good that is done upon earth the Lord doth it. Men may be instruments, but they are only instruments: and it hath pleased the great Head of the church, (who still walketh in the midst of the golden candlesticks,) for many years past, to go out of the ordinary way to convert souls, and very often by low and mean instruments and trifling means, to bring about his own purposes. This He does to humble the pride of man, and make him know that gifts, however great, are useless until the spirit of the living God moves them. If some of our great men considered this as they ought,

they would be more humble, more useful, and more abundantly successful in the work of the Lord; but it is a difficult matter to convince such as are rich and have need of nothing, that they are poor and need all things. The Lord bless you and yours, my dear sister, (Ogle,) for the sake of Jesus Christ, our blessed Lord and Saviour. 'M. T.'

The vivid and unintermitting interest which Mrs. Tatham felt in the diffusion of true religion through the nation in general and throughout the world at large, together with the natural vigour and activity and cultivation of her faculties, induced, on her part, a habit of observation as to the state of things around her, and the general or particular signs of change which were presented in the political or ecclesiastical hemispheres, as the following extract from her Diary shows.

'*August* 11.—The present state of affairs in this nation, as it respects the people of God, and his work in the churches, and among the people in general, together with the pressure of the times, seem strongly to indicate that some very important events are at hand. It is not for me to understand what God is about to work in the earth, or what he designs to bring about and accomplish; but it appears that the end of all things is at hand, and that the coming of the Son of man is much nearer than is generally expected. Sometimes, indeed, I am led to view things in a different light, and to desire and hope for the commencement of a period which is looked for by Christians in general to be just at the door; but at present I am like the man in the Gospel, who perceived men as trees walking, having my spiritual senses just opened to discern something indistinctly, which I never saw before; but as they become exer-

cised, and my understanding shall be more fully enlightened, and the time draws nearer in which the mystery of God shall be fulfilled, I shall be able to judge more accurately of the various circumstances connected with the ancient prophecies, which are now receiving their accomplishment in the world and in the church. I am not anxious to know more than is meet, neither am I curious in my researches after these things; but I desire to know and understand the signs of the times, that, foreseeing the evil and the good, I may be able to escape the one, and to embrace the other; so that when my Lord cometh, I may be watching, and diligently employed in his service.'

The following letter is addressed to her daughter Mary, wife of Richard Oastler, Esq., of Fixbyhall, near Huddersfield—a gentleman, who, with abundant qualifications and opportunities to form a judgment, had the highest esteem and veneration for his mother-in-law; and indeed it is to his great influence with her, that the reader is indebted for the pleasure which the portrait accompanying this volume cannot fail to impart; since it was to his urgent and irresistible importunity, added to the most natural and oft-expressed wish of her family, that Mrs. Tatham at length yielded, and has recorded with her own hand at the back of the original painting, "This portrait was taken by Mr. Thomas Barber, of Nottingham, in November, 1835, when in the 72nd year of my age." This admirable letter, which is marked by the strong, capital common-sense which was one of her sterling attributes and qualities, was written to her daughter very soon after her marriage, and is a production worthy of a mother to a daughter in such interesting circumstances.

'*Nottingham, Nov.* 6, 1816.

'DEAR MARY,—We received your kind letter, and are truly thankful to God for his great goodness to you, and trust that the blessings which you have already received are only a prelude of much greater good laid up in store for you: therefore keep humble, and be thankful, and daily keep your heart with all diligence, for out of it are the issues of life. I can say with David, "I have been young and now am old, yet I never saw the righteous forsaken, or his seed begging their bread;" and I have proved the truth of that word which affirms that "the seed of the righteous shall be blessed." Since your departure from us, we have been constantly occupied with one thing or other, else I should have written to you before now: but as your sisters undertook to write to you, I did not hurry myself, considering that a letter would be acceptable from father and mother at any time. I do assure you that your father makes great lamentation at losing you. As for myself I am quite satisfied, because I have every reason to believe that you are perfectly so yourself, and I am content to wait patiently till the good providence of God shall once more bring us to see each other's face again in the flesh. This, I trust, will be in due time; and meanwhile let us not neglect to bear each other up in prayer before God, that His goodness and mercy may continue to follow us all the days of our life, and that we may dwell in the house of the Lord for ever. And this is, indeed, the one—the only thing that I desire for myself and mine, in time and in eternity.

'You did not say whether your things arrived safe or not. I should have fulfilled my promise, and sent you what I engaged, but should like to know first what will be most useful to you, which you will be able to

ascertain more fully when you become properly settled. I have no doubt but you have every thing, not only needful and comfortable, but very good, and more excellent and valuable than any thing I can give you. Nevertheless, in a house there are things wanted which are common, as well as things that are not common; only let us take care that we ourselves are separated from *common use*, that we may be sanctified and fit for the Master's more immediate service: so shall we be honoured instruments in his hand for good to others, and be numbered with his jewels in glory everlasting. I have a great deal of love to send you from all your friends, each and all of whom are well-pleased with your choice, and glad to hear of your union being accomplished with Mr. Oastler, and I have no doubt that it will finally be crowned with immortal glory. Do remember my kind love to your dear husband, whom I (now) rejoice to number amongst my children, and trust I shall always consider him a son. Give my love to Mr. and Mrs. Oastler, sen., &c., &c., with all inquiring friends; and I hope that the kindnesses which you have received from them all will be a stimulus to you, to maintain that character which will always secure to you their affection and friendship. Your father, and brothers, and sisters, all join with me in love to you and Mr. O., and shall be glad to hear from you as soon as possible: only, when you write next, write to your father; and I hope you will not fail to take every opportunity of writing to us. In the meanwhile, I remain,

'Your ever affectionate mother,

'MARY TATHAM.'

'*December* 22.—I am now quickly approaching to the end of another year. Much of my time has already

passed away both unimproved and misapplied; a very small residue remains on hand: it is high time to be wise. This day, through bodily indisposition, I am fit but for very little, not being able to go out, and hardly capable of either writing or reading; but I bless God for the spirit of prayer, and an open intercourse between Him and my soul. This is indeed more than I deserve; but the Lord is good.

'*January* 13, 1817.—This evening I have renewed my covenant afresh with God, and I feel that He has set his seal to my resolutions, by witnessing with my spirit that I am His. I desire to be all renewed in holiness and love, and to have the desire of all earthly things eradicated out of my heart; that by faith I may live the hidden life, always acting under the Divine influence, and promoting the Divine glory.

'*March* 18.—Still busied in the world, yet not shut out from God, or unfitted altogether for his work. I purposed to act upon better principles than I have done in former years, but I still need a greater reform; I am not so like my Master as I ought to be, but I will be thankful that I am what I am, and that His grace has not been bestowed upon me altogether in vain. I want an increase of heavenly wisdom, love, and power, to enable me faithfully to persevere in well-doing. I have been a poor short-coming creature all my life, but I live in hope of a greater salvation.

'A letter was lately read in the prayer-meeting from a pious soldier in the East Indies, wherein he gives an account of a glorious work which is going on in many of our regiments there; thus God is opening many doors for the preaching of His everlasting Gospel in different parts of the earth, even there, where Satan's seat is. May we, in this Gospel land of light and liberty, im-

prove by all the glorious means that are put into our hands as a nation, and as individuals. It appears to me that something unexpected is nigh at hand, by the uncommon influence which is descending so copiously in various parts of the habitable globe. Is not the day, the great day of the Lord at hand? and will He not, ere long, appear in His glory to claim the kingdoms for his own?'

The next letter is to Mr. Tatham, written to him during his absence from home, breathing the spirit of genuine piety, struggling after loftier measures of that eternal salvation of which Christ Jesus is the Author to all them that obey him—a letter, from which it is evident how ready she was to give a reason of the faith, as well as of the hope, that was in her. To believe on evidence, is as reasonable and philosophical, as it is preposterous and calamitous to shut our eyes against the light. The things that are written in the Gospel concerning Jesus Christ, "are written that we might believe, and that believing, we may have life through his name."

'*Nottingham, April* 17, 1817.

'My Dear Husband,—I received your letter, and was very glad to hear from you so soon, and of your safe arrival in Leeds; and trust that, by this time, your indisposition is removed. Since you left home I have been a little better; and although it has been very cold to-day, I have been tolerably well. I am sorry to hear of Mary's attack of her spasmodic complaint; perhaps the suddenness of your arrival might help to produce it, and a little additional exercise together. Well, we will praise God that He has thus far kept us; and that we live, and have access to Him who is able to save us at all times, and raise us above ourselves, and the many obstacles that lie in our

way to complete felicity. And the reason why we live at such a poor dying rate is, because we do not really desire and seek after a greater salvation. Jesus Christ is as ready and willing to communicate to us every blessing which He died to purchase, as He ever was; and if we had faith to apprehend His dying and interceding love, and were suitably affected with the declarations of His Gospel, we should act upon different principles to those which we are in general so accustomed to adopt. Had you faith, (saith He,) as a grain of mustard-seed, ye should ask what ye will, and it should be done unto you. But unless we see signs and wonders we cannot believe: and even then, after all, our hearts are hardened; and, like the disciples of old, we reason about the bread that perisheth, when we have the Great Distributor of common blessings, even the Bread of God, which came down from heaven to give life unto the world, just at hand—who can as easily multiply the wheaten or barley loaf *now*, as He did when He fed the five or the four thousand, to the full, with a few loaves and small fishes. Jesus Christ, as the God-Man, is never at a loss to meet all our wants, our fears, and our deficiencies; and if we are truly sensible of our needs, and really desirous to have those necessities supplied, He is now, as He always was, the same merciful High Priest and powerful Intercessor, at the right hand of the Father, where, appearing in the presence of God for us, He still receives gifts for men, even the gifts of the Holy Ghost, which He delights to shed forth abundantly upon the rebellious sons and daughters of Adam.

'And why, then, is not the Spirit showered forth more abundantly? Because men are too wise, or too happy, and so disposed to infidelity, pride, and sensuality, that they are neither at liberty nor willing to attend

to the operations of the Holy Ghost; we are still resisting its motions, quenching its light, and despising its simplicity. Thus the Jews of old refused to be convinced by those evidences of Divine power and grace, which the Saviour vouchsafed unto them in their day; and the same disposition still prevails in the minds of numbers in our day, who stubbornly refuse to be convinced, by the clearest evidences, of the freedom and fulness of that salvation purchased for lost mankind, but only bestowed upon the humble and penitent believer.

'Jesus Christ requires no man to believe any thing contrary to right reason; He only demands our acknowledgment of positive and undeniable facts, to deny the evidences of which *now*, is as flagrant a rejection of light and truth, as that which the ancient Jewish church was so unpardonably guilty of, and which pulled down such complicated curses upon their heads.

'Let us, then, submit to those evidences of Divine goodness and mercy, with which the wisdom of God sees good to favour us; and then we shall experience the truth of that promise which saith, "Then shall ye know, if ye follow on to know the Lord," whose goings forth have been from everlasting, and who remains the same unchangeable Jehovah, world without end.

'We have gone on tolerably well since you left home, and we are all well. Mr. and Mrs. T. and all our family unite in love to you, Mr. and Mrs. O., Sarah, and all inquiring friends.

'If you wish any thing to be done besides what you mention, you will say when you write again, which I hope you will do as soon as you can.

'Tell Sarah she must be sure to write, and give me all that information which I desire. Farewell. From your affectionate wife, 'MARY TATHAM.'

'*July* 13.—Last week I had an extraordinary view of the state of the world at large, of what man was when he came out of the hands of his Creator, what he now is, and, also, what he must be by Divine grace before he can be pleasing unto God, and enjoy fellowship with Him. I saw the power and influence of evil on the mind of every unrenewed man, in its various degrees, order, and workings, both in professors and profane persons, and the misery of such as remain in the arms of the wicked one till life is ended. I saw, also, the freeness and fulness of the Gospel, and its sufficiency, when acceded to and believed in, to work out for every man a complete salvation, and its efficacy and power in all them who truly believe.

'*January* 18.—I have had still further openings into the state of the world, and of the power and influence of evil, both in angels and men, and of the remedy appointed by God for the salvation of all men. I am also deeply impressed with the necessity of continual prayer for mankind, that they may be saved; seeing that no man can understand or know what is in man, but only God, who knoweth how to recover every one out of the snare of the devil: and that no man is sufficient for this work, unless God be with him indeed and of a truth! Hence, the necessity of ministers being fully baptised into the spirit and dispensation of the Gospel, in order to effect, by their preaching and labours, this great work; hence, also, the necessity of *their* daily renewal in the life and power of godliness, to render them fruitful and persevering in the work of the ministry; for no man can bring *one* soul to God, or teach him the right way of faith, without the Holy Ghost *teaching* and *co-operating* with him. Here, then, is the reason why so few succeed in this great work, though their labours are abundant:

it is because they work without the Spirit, and depend upon their own powers, learning, experience, and ability; and thus it is that we often find more real good done by weak instruments, than by the gifted, the wise, the learned, and the eloquent preacher!

'*October* 19.—For the last ten weeks I have been continually engaged and taken up with various concerns, in various places. I spent the middle and latter end of last month in Yorkshire. Before I went, I was in a continual hurry, which made me feel, during my absence from home, as if I were not in my proper place, though I think the change of air has been of use to me. Since my return my hands have been filled, but my mind has been stayed upon God, and stedfastly relying upon Him. I have been led to ask my heavenly Father for a less encumbered situation, yet am perfectly resigned, and desirous to do the perfect will of God, though I could wish to be more at liberty for His service; nevertheless, that which I do, I do it as unto the Lord.

'*January* 4, 1818.—I feel a need of continually looking through all things, unto Him who justifies the ungodly by faith. I want always to live in the full exercise of this faith: I have no confidence in any thing save the blood of sprinkling; here is my joy, my hope, my rest;

"Hither, when hell assails, I flee,
I look into my Saviour's breast."

Blessed Jesus, help me more and more in Thee to believe, and more and more in Thee to live. I want an indwelling Saviour, and every moment to feel the merit of His death. May I die and live, and live and die, at the foot of Calvary.

'*February* 30.—I have been very unwell for many days, but I have put myself wholly into the Lord's hands. Have been reading Dupin's History of the Church; it

is very concise, and contains much information. But O, what tossings to and fro has the ark had even to the present day; yet, perhaps, there never was a period when the Church of Christ enjoyed such clear light and glorious liberty as it now does. How soon the spirit of Antichrist prevailed in the churches, and how it still prevails! O what weeding, and watching, and nourishing, are necessary for the defence of the Gospel! what storms and tempests have threatened to overturn it! what shocks it has sustained from outward enemies and inward commotions! but truth, amidst all, grows brighter; the little spark increases still, and the cloud extends its benign influence over all the earth. Surely the great decisive day is near. Lord, hasten it, and let thy kingdom come, and thy glory appear.

'*March* 4.—I have this day completed my 54th year; life ebbs apace: and when I look back upon the past, I wonder at myself, and the good Providence that has followed me all my days: and now what shall I render unto my good Lord for all His gifts to me? I would live wholly for, and unto Him alone, henceforth and for evermore. I have been too much encumbered with the things of time and sense, yet I cannot avoid being in the midst of them; but I now feel a greater power to pass through them, without being entangled and defiled by them, than I used to do. Aforetime, I either fled from them as my cross, or entered insensibly into the spirit of them; now I meet them as my daily burden, and strive to bear all things patiently, making the best use of the joyous and the adverse. I can truly say, I love not the world, neither the things that are in the world; they are now but dung and dross to me, so that I may win Christ and be found in Him, not having on my own righteousness, but the righteousness which is by faith in

Him. My body is weak and feeble, and my mind dull and heavy, but I pray to be kept while I sojourn in this tabernacle of clay. I seem almost incapable of every thing but reading and prayer, yet I drag myself about as well as I can. I would be found zealously active in my Master's service, doing whatsoever my hand findeth to do, to His glory.

'*May* 3.—I have been reading Mrs. Fletcher's life. I admire her simplicity and purity; her usefulness and humility; her zeal and labour; her love and faith; and her manifold good works. When I look at those characters who are faithful in all things, I tremble at myself, and shrink into nothing before them: but I will be abased, because I am less than nothing and vanity. O may I now begin to live for eternity alone. I see and feel the insufficiency of all things here; may I be wise to secure the one thing needful.

'*May* 10.—Was much blessed the last Sabbath-day in reading a few chapters in Deuteronomy. I bless God for His law; I love it; and I adore the Great Author of it, and worship Him only, the true and living God. May I be found amongst His faithful people, and have my portion with His ancients in glory everlasting.

'It is now four years since I began to write my own thoughts upon the Scriptures. I have found it useful to myself, as far as I have gone, and while I have been considering the sacred text, have had my faith strengthened, and my views of the Gospel much enlarged. Many thoughts have come in to my help, and some light has been thrown upon the text out of the common way.

'*July* 5.—The Lord is gracious unto me beyond all that I can hope, or ask, or think. I have an unshaken affiance in Him, and am lifted up above the praise or dispraise of men. I desire only the approbation of my

Father which is in heaven. I am conscious that I have not glorified Him on earth; but He has not disowned me for His child, but continues to show me signal marks of His favour and parental love, and I do believe that He will finally raise me up to glory.

'*September* 17.—The last month the Lord has been removing out of this world some of the most faithful and honourable men in our connexion. Messrs. Bramwell's and Bardsley's deaths were very sudden. Mr. Brackenbury's was not quite so unexpected. The church must mourn their loss; and the Methodist connexion cannot fully appreciate it. But the Great Head of the church still walks in the midst of the golden candlesticks, and governs every part. When Moses was taken away, a Joshua succeeded him, and so it will still be; the church shall never want men to support her interests, fight her battles, and direct her affairs; and these shall always be provided in their due order, and in due time. I have been well convinced of this for some time, and see that the cause of Christ does not depend upon any men, or particular set of men, however holy, zealous, active, or useful, united or separate: it is God that worketh, and He worketh by whom He will, and as it best pleaseth Him.

'*October* 23.—This evening I was much drawn out in supplication for particular persons, and my mind was led to grasp, in the arms of faith and prayer, the ten tribes of Israel, of whose state and situation I had an extraordinary view, which appeared clear and satisfactory to my mind, attended with a firm persuasion, that their return to their own land would be accomplished speedily, unexpectedly, and powerfully, as when God brought them out, with a strong hand, by Moses and Aaron, from their Egyptian bondage. All the circumstances of their

past state and condition, with their hard servitude in the land of their captivity, appeared clear to my apprehension and understanding, so that for some time I seemed to realise the accomplishment of a great number of prophecies which evidently belong to them, and must soon be fulfilled. It appeared to me as if this wonderful deliverance would be brought about by the extension of the Bible, which, by reaching them, will inspire them with confidence in their own prophecies, and stimulate them to make suitable efforts to regain their liberty, and direct their course to their own land, where they will be enabled to enter, and cast out the usurpers of their inheritance, and all who shall oppose or strive to hinder them from possessing the same. I saw, also, that this great salvation, wrought out for the lost tribes, would stimulate the Jews now scattered abroad upon the face of the whole earth; that they will be convinced, and converted from their unbelieving prejudices, and enter cordially into the Gospel plan with their brethren the children of Israel, with whom they shall join themselves, and become a mighty people. I had not for many years even thought upon this subject, but it opened to me when engaged in the duty of intercession.

'*November* 15.—This has been a very comfortable Sabbath. I asked direction of the Lord, and He pointed out all my path: I praise Him for His teaching and His help, and desire more and more to be governed and directed by unerring wisdom in all the affairs of this mortal life, as well as in spiritual and heavenly things. Nothing is too little to take to God—nothing too great for Him to accomplish. May I at all times refer every thing to Him, and wait His guiding eye to feel. I purpose entering upon a new plan in my domestic affairs; may the Lord give me understanding to conduct the

the whole his glory. Thus far I feel the Divine approbation: may His blessing crown my efforts.

'*December* 6.—The last fortnight I have had a return of my cough, and have been almost laid aside, both in my family and in my classes; but I bless the Lord, I found my strength to be equal to my day; hitherto He hath helped me, and I find Him to be, according to His word, a present help in every time of need. Were it not for some peculiar promises that I have had made over to me in former times, I should be ready to think that this tabernacle was going to decay; but this I leave to Him who seeth and knoweth all things, and in whose hands are the issues of life and death. I can only say, respecting myself, "If thou, Lord, hast any work for me to do in this world, then support this tottering clay, and lengthen out my days: but for no other end do I desire to live." Another of our preachers (Lewis Andrews) has this last week been carried off by a malignant fever: he was just sensible before he departed, and said, "All is well." Numbers are cut off daily by violent diseases. The Lord help me to be ready every moment.'

The following letter, though without date, seems, from a reference which it contains to the Rev. W. E. Miller, then at Leeds, and from other internal evidence, to have been written towards the close of the year 1818; and it demonstrates, in the allusion which it makes to her son Thomas, the just and high direction which her maternal solicitude took, and confirms what she has stated already in her Diary, that her highest wish and principal anxiety for her children was, that they might be devoted to the service of God—that they might be His in time and in eternity. The letter is addressed to Mrs. Ogle.

'MY VERY DEAR FRIEND,—Having a favourable opportunity of writing to you, I desire to improve it whilst I can, although I feel myself almost inadequate to the task. I am always greatly obliged by your kind letters, and esteem it a high privilege to be favoured with your correspondence, though I am remiss in cultivating it so frequently as I ought to do; consequently I do not reap all those advantages from it I otherwise might, were I more diligent in keeping up a quick return. I often see a great field of improvement before me, but as often suffer myself to be diverted from my object, by a multiplicity of things that come between; so that, as Paul observes of the carnal man, "The things that I would, I do not, and the thing that I would not, that I do." But I am in the world, and have to do a great deal with the business of it, and so much so, sometimes, that I have but little time to spare for more important things; yet I think I can say that I never was more inwardly free from it than I now am, and never loved, desired, or served it less. Sometimes a wish rises in my mind to be freed from it, but I think again that I am in my providential path, and see it my greatest wisdom to make the best improvement of present circumstances, and wait patiently the moving of the pool. I have of late been powerfully impressed with the whole of the 23rd Psalm, particularly with the first and last verses in it; and I am so well satisfied with the Divine disposal of all things that refer to myself, that I have no fear of any evil, but can fully rely upon the veracity of the Divine promise. I expected Miss Eliza Ogle would have stayed Christmas over with us: we think ourselves highly favoured in having her with us, and hope that this will be a strengthening of the bonds of our friendship, in time and in eternity. I should have been glad if

Eliza had had the spring before her, instead of the winter, during her stay amongst us. Nottingham, and the country round about, like all other places, appears now to disadvantage. Short days and dull weather render walking out less practicable; but I trust that our time has been improved in some measure in other ways. I understand by a letter which I received from my son Thomas a few days ago, that he has lodgings at a Mr. Spink's, bookseller, in Briggate. I hope he will be comfortable, and have every advantage of religious and moral improvement in the family he boards with. As he will be sometimes calling upon you, I shall be glad if you will give him a little friendly advice and admonition, as you see needful, and prevail upon him, as often as you can, to attend the chapel on week nights. Mr. Tatham, Sarah, and Ellen, along with Mr. Trentham, join me in most affectionate regards to you and Mr. Ogle, Miss Ogle, Miss Grace Ogle, &c. And also kindly remember us all to dear Mr. and Mrs. Miller and family. How glad we should be to see all or any of them at Nottingham. Perhaps the Lord will bring him once more amongst us. And now, my dear friend, I must draw to a conclusion, and we are all hastening to the conclusion of another year. Some of our chief friends have passed off the stage of life within the present; may we be ready, and so live, that death may not surprise us unawares. Life is the time to serve the Lord, the time in which we may secure unto ourselves the great reward. Let us therefore be wise, and diligently use the present moment; all beyond us is in eternity, and no one knoweth what a day may bring forth. The Lord bless you. Farewell.

'M. TATHAM.'

CHAPTER VII.

1819—1822.

THE HAPPY AND TRIUMPHANT DEATH OF HER ELDEST DAUGHTER—APPREHENSIONS RESPECTING THE AFFAIRS OF THE NATION, ITS RELIGIOUS CONDITION AND PROSPECTS—JEALOUS SOLICITUDE FOR THE PIETY OF HER CHILDREN—OPINION OF MRS. HESTER ANN ROGERS—OF REV. ROWLAND HILL'S PREACHING.

THE natural strength of her mind, and force of her religious character, conducted Mrs. Tatham with great composure through scenes of personal, domestic, or relative affliction, when called to encounter them. She knew how to weep; and whether sketching the interest she felt in her little grand-daughter Oastler, whose death took place at an early period, or referring to the decease of her daughter Ann, wife of Thomas Trentham, Esq., of Nottingham, we find in her the sympathising mother, and still more do we recognise the mature and well-disciplined Christian. How striking and satisfactory is the narrative now to be given of the death of her eldest, beloved, and pious daughter, Ann. It cannot be read without solemn delight. Here was ripe fruit of a mother's assiduous religious instructions and never-ceasing prayers for her children—fruit gathered early into the heavenly garner, but ripe, the first ripe fruit of her fine family.

'*January* 30, 1819.—For some days past I have been

led in an extraordinary manner to offer up myself, and all that appertains unto me, to God, without any reserve; and am so fully satisfied with this act of faith, that I am fully assured nothing can come against me, but that all things shall ultimately work together for my good and the glory of God; and though I do now pray with all prayer and supplication in the Spirit with thanksgiving, I can only ask, wish, and desire, that He will so order all things for me and mine, as well as for the support and defence of His own truth, as seemeth best and right to His godly wisdom.

'*Horsforth, near Leeds, January* 31.

'This morning my little grand-daughter, Sarah Oastler, died. I felt a strong attachment to the child from the first moment I saw her, but could not offer up a petition for her life: "Thy will be done," was the extent of my request, knowing whatsoever the Lord doeth, it is well.

'*Leeds, February* 21.

'Last night I had a conversation with some friends that tended greatly to relieve my spirits, which have been low and depressed for many days. I never was more kindly treated than amongst my friends at this place; yet I have been almost insensible to every attention, and seemed to myself to have neither interest nor enjoyment in any thing, but suffered a kind of heaviness and numbness of soul that almost overwhelmed me, though my faith remained unshaken, and my confidence in God unwavering. I could bow the knee, and look up; but had no power to offer up any particular request until this morning, when I had such an opening into the Divine life, as I have not been favoured with for a considerable time. I seemed to possess new senses, a new mind, a new heart, and a new path opened before me:

all was heaven, love, joy and peace in believing. May I hold fast and press towards the mark.'

Having returned to Nottingham, she writes,—

'April 7th.—Have had constant toil and hurry since my return home, and but little opportunity of attending the public ordinances and means of grace. Yet I have found it good to read plain, home truths. I should love to be more at liberty for writing, but my time is so filled up with outward things, that I have found it very difficult to maintain a spirit of recollection.'

The following letter is addressed to her daughter, Mrs. Oastler, after her return from a visit to her parents at Nottingham. It expresses the aptitude with which Mrs. Tatham's mind turned from things external and natural to those which are spiritual and sacred, and so made nature the handmaid of grace. She was an admirer, a lover, a student of nature; the flowers of the garden, the fruits of the field, the stars of the sky, the succession of the seasons, all touched her with delight, and filled her soul with the loveliest images, and deepened in her heart mighty impressions of moral truth and spiritual beauty.

'*May*, 1819.

'VERY DEAR MARY,—We duly received your letter, and were exceedingly glad to hear that you arrived safe at home, and found your dear Mr. O. well, and all your friends whom you left behind you. We should have been much gratified had Mr. Oastler had it in his power to have left his business to fetch you home, but live in hopes of seeing him at Nottingham before long. I feel very much about the situation of your sister Trentham, particularly as she was in such danger on the last occasion of a similar kind, but trust that the Lord will graciously help her once more through her

trouble, and raise her again to her family and connexions. Your aunt Bates has been very poorly indeed since you left Nottingham. How precious health is ! and it is our greatest wisdom to make a diligent improvement of it whilst we are favoured with its continuance. A time of sickness and weakness is a bad time to make up lost ground, and make proper exertions for the attainment of those blessings which are most necessary in affliction. I hope that you find yourself much better for your journey, now you are settled at home, and can enjoy the pure air, and exercise yourself in walking or riding daily. I dare say that your situation is very pleasant now, as every thing around you wears a different aspect to what it did a month ago. And the next month the beauties of creation will attain a still greater degree of perfection. May we improve the spring of our life, and bring forth good and lasting fruit in old age. It is not enough for us to have a name to live ; leaves and blossoms are not fruit, though they be the attendants and harbingers thereof. Christ says, " Herein is my Father glorified, that ye bring forth much fruit, and that your fruit may remain." Therefore Christ expects his disciples to have the true criterion of a good tree, and not the name only. May He bless you with that religion which will render you useful, and very successful in all you set your hands unto, for God cannot be glorified by a cold, dead, formal, and lukewarm worship—a round of duties, ceremonies, and observances. Our faith must be lively, active, laborious, and fruitful, in order to its being acceptable to God, profitable to ourselves, and useful to others ; and this it will be if our faith is of the operation of the Spirit of God, and rightly grounded in Christ Jesus, who is the only Author and Finisher of our faith.

'We have all been tolerably well, and still continue to be. Your father will be well-pleased to hear from you when you have leisure to write, which I hope will be soon. Give my kindest love and most cordial regard to Mr. Oastler, sen., &c.—Shall be happy to see any of them at Nottingham when they can pay us a friendly visit. Tell Mrs. Ogle that I do not forget her, though I have not written to her, but shall be glad to hear from her, whenever she can find a leisure moment to write to unworthy me. I have nothing new to communicate to you. The complaint, that trade is flat, appears to be general all over the nation. May we keep up a brisk return with the spiritual and invisible world; this we may do, and in the end it will pay the best interest. May the good Lord bless you, and keep you eternally His, through Jesus Christ. So prays your affectionate mother,

'MARY TATHAM.'

'*May* 2.—Heard Mr. Hope from "Ye are the salt of the earth." It was to me a powerful, heart-searching time—a word in season. The Lord has for many days past been impressing the substance of this discourse upon my heart, and I was afresh reminded of my danger, and of my wants. I trust I shall take the warning, and lay aside every weight. The Lord enable me to arise, and to shake myself from the dust, before the night cometh wherein no man can work.

'*Monday, June* 21.—The last evening, a Discourse was delivered by Mr. Hollingworth, on account of the death of my beloved daughter, Ann Trentham, from these words, "Mark the perfect man, and behold the upright, for the end of that man is peace." And indeed

it could be truly said of her, that her end was peace, perfect peace! Such an end I never before witnessed in any one whom I have known. May my latter end be as peaceful and blessed. Her sufferings towards the last were great indeed; and I never was more fully convinced that it was equally possible to endure as great suffering on a death-bed, as at the stake, or on the rack. It is, however, hard work to lay down the body in any way; yet I do not feel an absolute shrinking from death, though it be gloomy and painful; because my Lord has passed that way before me; and He, having sanctified the grave, and drank the cup of trembling in behalf of man, surely *I* cannot prefer any other way of exchanging worlds, nor envy Enoch, or Elijah, their translation. No: Jesus died, and was laid in the grave; and I also would die with Him,—in sure and certain hope of a joyful resurrection. What the state of the dead is we cannot know until death, as none ever returned to tell us; but we know they rest from their labours, and from their sufferings: and we are assured that those who sleep in Jesus God will bring with Him, when He cometh to judge the earth. O may I live more and more for eternity!

'My dear Ann was convinced of sin when very young, and was savingly converted to God in the thirteenth year of her age, from which time she maintained a steady and uniform walk in the paths of piety and every social virtue. She was firmly grounded in the faith, and embraced and held fast the whole truth as it is in Jesus; and was never ashamed to give a reason of the hope which was in her, with meekness and fear. As a child, she was truly affectionate and obedient; as a relative and acquaintance, uniform and consistent in all

her attachments. She was charitable, without ostentation; kind, without affecting to be thought so; and in her the poor have lost a firm and steady friend. As a mother, she was unwearied in her exertions to improve the understandings of her children, often praying with them, and endeavouring to impress upon their infant minds a sense of the love of God, and of His all-seeing presence. As the mistress of a family, she had the eternal interests of her domestics at heart; often counselling them, and praying with them at proper seasons, and was particularly interested in behalf of one, who was earnestly seeking the salvation of her soul; nor were her labours in vain in her behalf.

'When Mr. Gideon Ouseley was in Nottingham, she received much good from him; and obtained a greater victory over the world than she had ever known before. In speaking of this to Mr. Hollingworth, she said, "Mr. Ouseley was of great use to me when at Nottingham; at that time I was enabled to break with the world, and since then have not felt any undue attachment to it."

'On May the 4th, she was confined of her fourth child, and for about a fortnight after, great hopes were entertained of her recovery; but suddenly an alteration took place for the worse, which baffled the skill of her medical attendants. During the whole of her affliction she was perfectly recollected, calm, and resigned to the will of God. She was never heard to complain, and expressed no fear but once, and that was, lest her patience should not hold out to the end. It seemed as if the enemy of souls was not permitted to touch her, nor even in any instance to approach her. Miss Stevenson, (a pious young woman who attended her during her affliction,) observing her to smile a short time before her

departure, asked her why she smiled; she answered, "Satan came and said, Hast thou faith? and I said, Yes, I have faith; and he said no more. Praise the Lord, I have faith, I can believe Jesus is with me, and He will not forsake me."

'On the Monday before her death she sent for me, and said, "O mother, I have been very ill; and this morning I thought I could not have borne under the pressure which came upon me; I felt as if I should have sunk through the bed; but I looked up to God, and he manifested himself unto me as my God, in such a way as I never at any period of my life before experienced: and I am now fully assured of my propriety in God, and of His in me."

'On Wednesday evening she asked what my opinion was respecting her recovery; I told her I had no solid ground to expect it, but that God could do all things. She then said, "As it respects myself, I have no desire to live, I had rather depart and be with Christ, but there are my husband and my children!" On the Thursday morning she said to me—"Last night I surrendered myself into the hands of the Lord, and have left all with him. I do not expect to be favoured with so triumphant a death as some, because I have been so unprofitable, and have not glorified God in my life and conversation as I ought to have done: for them who honour God, He will honour; but I *now have*, and believe I shall continue to have, assurance and peace."

'On Friday morning many of her relatives and friends came to take their last farewell of her. The calmness and composure with which she received them was truly astonishing, and her exertions were great in speaking suitably to each of them. It was truly surprising to see the firmness of her mind, and the strength of intellect

which she possessed, and the dignity of the Christian character which she so completely maintained to the end of life. Her exhausted frame sunk under every increasing exertion, yet she continued to summon up all her powers to meet the wishes of her friends, and speak a word in season to them with her latest breath. On the same day her father informed her, that he was writing to her sister Oastler, and asked her if she had any message to send before he closed the letter; she replied, "O yes, give my dying love to her—my dying love, and tell her to prepare for death." He replied, "I trust your sister is prepared to die." "Yes," said she, "but tell her to cleave unto the Lord with all her heart." In the evening her father observed to her, that she would soon be in glory, and that an innumerable company of angels were waiting to hail her into the kingdom, and added, "Your father and mother will soon be with you." At this she appeared to be in an ecstacy of joy, and, with a smile, replied, "I am sure you will—I am sure you will." He then said, "The Lord Jesus is precious unto you, my dear—is He not?" "O yes," she said, "very precious—He is very good to me."

'On Saturday morning her father visited her again. On entering the room she said to him, "You see, father, I am here yet;" he answered, "Yes, my love; but the Lord will shortly take you to Himself." She said, "He will, for He is very gracious to me." Her father then informed her that he was writing again to her sister Mary, and said, "Shall I send your love?" "Yes, my *best* love—my *last* love; and be sure to tell her to cleave unto the Lord with her whole heart," adding, "nothing else will do in a dying hour." Soon after this she had a sore struggle; Miss Stevenson and myself being alone with her, she said, "Pray, pray;" we both prayed, and

she was relieved. Miss S. said, "The Lord has come once more to your help:" she replied, "He has, praise him, praise him—glory be to God; I do feel comfort, it is heaven begun below." While she was thus expressing herself, Mr. Trentham came into the room, when I said to him—"The Lord has been doing my dear Ann good; she has Divine consolation, and finds heaven begun below." On which Mr. T. said, "This, my dear, comforts me more than any thing else could do, and makes me more reconciled to part with you, because you are ready to go." She answered, "I am, I long to depart; but I am willing to wait the Lord's time."

'Miss Stevenson was with her constantly, both night and day, from Thursday until her departure, and the following is an account of the conversation which they had together, during that period. Miss S. writes as follows:—

"On Wednesday afternoon she observed, that this affliction had in an especial manner been sanctified to her, that she more clearly saw into the emptiness of all earthly enjoyments; she seemed to be strongly impressed with a sense of her own unfaithfulness and unprofitableness, yet believed, if she were again restored, she should be enabled to glorify God more than she had hitherto done. She said, I always dreaded a worldly spirit, but I shall dread it more than ever: I have given up much, but I must give up much more.

"On Thursday I repeated to her that scripture, 'Though I walk through the valley of the shadow of death, I will fear no evil;' she said, 'I was just thinking of it,' and added, 'thy rod and thy staff shall comfort me;' Jesus has been with me in all that I have had to pass through, and I can rely upon that promise where He has said, 'I will never leave thee nor forsake thee.' The whole of Thursday night she rejoiced under her

greatest sufferings: her every breath was praise; during her intervals of ease she seemed lost in the enjoyment of God. After lying still a while she repeated those lines—

> "When pain o'er my weak flesh prevails,
> With lamb-like patience arm my breast," &c.

and then exclaimed—O, I will praise Him—I will praise Him;

> "I'll praise my Maker while I've breath;
> And when my voice is lost in death,
> Praise shall employ my nobler powers," &c.

and then remarked, that she had often repeated those words without feeling: 'But now,' said she, 'I feel them; I can praise Him.' Towards morning, I said to her, 'it is through much tribulation we must enter the kingdom;' she replied, 'it must be so, but mine has been an easy path—a pleasant path;' and then dwelt on the goodness of God to her through every period of her life, saying, 'In my youth the Lord blessed me early with the saving knowledge of Himself, and real enjoyment of His love. In my parents I have been blessed; as I advanced in life the Lord blessed me; He has blessed me in my husband, He has blessed me in my children, He has blessed me in my connexions: indeed, I have had nothing that can be called tribulation; *this* is my tribulation, *this* which I am now passing through, but Jesus is with me! He does not leave me, but in the midst of all He is with me.' During the night she was three times apparently in the agonies of death; when she revived again I observed to her, 'Jesus has never left you to yourself;' she answered, 'No, never, never! and I believe He never will.' She afterwards requested me to read to her, and talk to her about Jesus, adding, 'O how I love to hear you speak of Jesus; I have not breath to talk to you, but you must talk to me; O

how I would praise Him, if I could. I repeated those lines—

> " When my sufferings most increase,
> Let the strongest joys be given;
> Jesus, come with my distress,
> And agony is heaven."

She cried out with rapture, ' O it is, it is; Jesus come! He will come, I know He will, He is at the door; come, Lord Jesus, come quickly.'

" On Saturday morning I read to her part of the 7th chapter of Revelation; this was rendered a great blessing to her, and while reading it she often interrupted me by giving vent to her feelings: more especially where the heavenly company are represented as ascribing ' Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto God for ever and ever.' She was so raised and filled with heavenly joy that she shouted aloud, ' Amen, amen. I shall be there, I shall soon join them.' At this time she was free from pain, and expressed herself as filled with joy unspeakable. Such a countenance I never before beheld! so serene, so sweetly calm, so peaceful, and so full of glory, as if already in possession of her blissful inheritance!

" She then requested me to read to her part of the 15th chapter of St. John's Gospel; this chapter had been made a great blessing to her previous to her illness: and, the week before her confinement, the fourth verse had been opened unto her with such an insight into its meaning as she never had before: so that from that time her mind became more deeply impressed with the importance and necessity of daily abiding in Christ in order to bring forth much fruit, and also with the way in which she must abide in Him.

"When I read that favourite hymn of hers—

"Jesu, lover of my soul,
Let me to thy bosom fly," &c.,

she repeated it after me, and said, with rapture, 'O let me to thy bosom fly!' She again repeated it, going on to the third verse—

"Thou, O Christ, art all I want;
More than all in thee I find;"

when, for a few moments, she was so lost in God, as to be incapable of uttering any thing; but on recovering a little strength, she said, 'It is Jesus: He is with me, and He will be with me.'

"After lying still for some time, she turned towards me, and said, with great calmness, 'I now think I shall soon go; I shall soon be with Him.' I said, 'You will soon behold Him face to face, and join that blessed company before the throne of God.' She was all peaceful and serene; a heavenly smile rested upon her countenance, and she spoke not again for some time. After a while, she raised herself a little, and said, in a low voice, 'They are there.' I asked her what she said. She repeated, 'They are there.' 'What is there, (said I;) what do you mean?' She said, 'Don't you see them?' I answered, 'No;—do you see any thing?' She replied, 'O yes, I do; they are there; if I had breath, I would tell you; He is come, He is come, He is at the door! Glory, glory, glory be to God!' She then lay, praising God a short time, repeating, 'Glory,' in a low whisper, till her strength was exhausted. She was perfectly calm and easy. After a few minutes, she asked for some lemon juice. On giving it her, I mentioned that scripture, 'I will drink no more of the fruit of the vine, until that day that I drink it new in the

kingdom of God.' She looked at me, and said, 'Jesus said so: praise Him, praise Him, praise Him!' She lay still about five minutes; then, requesting to be moved on the other side, she said, 'Now He will come.' She no sooner changed her position, and composed herself, than her desire was fulfilled. Jesus came; heaven was opened to her view; and her happy spirit, after another struggle, entered into its everlasting rest, on Saturday afternoon, at two o'clock, June 12th, 1819, in the 29th year of her age."

Mrs. Tatham resumes.—

'*July* 4.—The world, and all things therein, are less and less desirable and valuable to me, and I am more and more persuaded of the folly of laying up treasures upon earth. Yet, what a proneness there is in man to be covetous, or prodigal! These are two extremes, but they are extreme evils. Covetousness can cloak itself under a mask of good, a thousand different ways, while it saps vital religion in the heart, and destroys its myriads. Prodigality, though equally ruinous to the individual, does not extend its baneful influence so far, nor so insidiously, as covetousness: it is sooner decried, and more generally shunned; its influence is more guarded against, and its progress more universally retarded, than encouraged and assisted. O for heavenly wisdom and Divine power to live above myself, and the things that surround me! always remembering that I am but a sojourner here, so that I may only *use* temporal things, and not lay them up as treasures, or multiply them beyond due bounds.'

The next letter, which is addressed to Mrs. Ogle, besides a subdued allusion to the death of her daughter, Mrs. Trentham, refers, with pious sympathy, to the illness of the Rev. William E. Miller, at that time one of the Wesleyan ministers at Leeds. He had

laboured some years before, with very great success, at Nottingham; and the fruits and savour of his ardent and believing ministry long remained after his removal from that place. No one was more delighted with the power and unction which accompanied the preaching of Mr. Miller than Mrs. Tatham. She honoured and revered him as a man of God, by whose instrumentality many believed, and turned unto the Lord. Never was she so happy as when the word of the Lord ran and was glorified, in the conversion of sinners, and in the edification of saints. She loved the gates of Zion more than all the tents of Jacob; and when the cords thereof were lengthened, and its converts were multiplied, great was her joy. This was evidently the case while Mr. Miller was in Nottingham; and from the sanctity, zeal, and usefulness of this servant of Jesus Christ, she was deeply interested in all his subsequent course, and well acknowledges the mysteriousness of the dispensation through which, at the date of this letter, his valuable labours were suspended.

'*August* 2, 1819.

'I just take the present opportunity of saying how much I value the correspondence of my religious friends; and yet it seems as though I were indifferent about keeping up the spirit thereof, by my delays in writing to them. I would not be ungrateful, or unmindful of the favours I have already received from them; but I am too apt to suffer a multiplicity of outward things to detain and hinder me from improving those advantages with which I am so highly favoured. I am, indeed, conscious of my own neglect in this particular, and can only say, do not follow my example, or impute my long silence to the want of love. I am a poor, unprofitable creature; and my exertions are often

so languid and ineffectual, that I am sometimes afraid that I shall become like a bottle in the smoke, or as a broken vessel. Howbeit, the Lord is pleased mercifully to look upon me, and make a way for my escape, when I cannot make a way for myself. You have, no doubt, heard long ago of the death of my dear child. Her removal was rather sudden and unexpected, both to herself and her friends; but her end was peace; and we have the satisfaction of witnessing that "she died in faith, having obtained a good report." When I was leaving Leeds this spring, you were expecting your son Joshua's arrival every day in England. By this time you most probably have experienced both the pleasure of seeing him and enjoying his company, and the pain of separation again. So changeable are the affairs and common occurrences of this mortal life, that we ought always to keep this in mind, that we have here no continuing city, nor any durable and abiding rest, or consolation in this world but that which flows immediately from the throne of God. How soon we shall have done with these changing scenes ourselves, I know not! May we be found among the truly wise, who are living the present now in the best manner we are able to do,—leaving the things that are behind, and reaching forth, with all diligence and perseverance, "to those that are before, looking to Jesus, the author and finisher of our faith."

'I have felt much for dear Mrs. Miller since I heard of Mr. Miller's affliction. How mysterious are the ways of Divine providence! How little do we know what awaits us, and how well it is to live always in the will of God, that we may not be surprised or shaken with the manifold trials and afflictions that we may be, unexpectedly and suddenly, called to pass through! For my own part, I am more loosed from earth than

ever; and yet I seem to myself to have lived to so little purpose, that I could sometimes wish I had my time to live over again; and yet I know so little of myself, and of the things that are around me, that I wonder how such a thought should enter my mind, especially as I have such repeated and multiplied proofs of my own involuntary, as well as wilful, deviations from the path of duty. Were it not for the blood of sprinkling, which speaketh better things than the blood of Abel, I must sink for ever under the Divine displeasure; but Christ hath died! and Jesus, the sinner's friend, ever liveth, to make intercession for the transgressors, and also for me.'

'*December* 5.—I am nearly come to the close of another year; thus far I may set up my Ebenezer, and say, the Lord hath helped me. Various have been the vicissitudes of my life, and many changes in the state of the world in general have taken place in my day, particularly within the last few years. In the beginning of my life, the Gospel was ushered into this nation with great power, and has prevailed and spread mightily abroad for more than half a century, and is still prevailing. The cloud, which on its first appearance was little as a human hand, is spreading over the whole earth. Sunday-school establishments have done much for the rising generation. The Bible Society is effecting great things for mankind in general: also Missionary establishment in behalf of the heathen. Lancasterian schools are doing much for the commonwealth of this and some other nations. The members of the Peace Society are using their efforts to stop the progress of the sword; and friends of the despised Jews are adopting measures to bring them to the knowledge of the faith. And yet, amidst all these great and glorious things, which the

word, power, and providence of God, are effecting in the world and in the church, infidelity and liberalism, superstition and idolatry, popery and impiety, contempt of God and His laws, and every kind of immorality and licentiousness, in this and the neighbouring nations, mightily prevail; so that it appears the great contest is begun between Him who rideth upon the white horse and His army, and the beast with the false prophet and their army. How long the fight will be maintained before the final overthrow of their adverse power, does not yet appear: but I expect, from the general face of things, that a sharp conflict is nigh at hand, and that the fight will be tremendous before the decisive blow be given to the enemies of the church of Christ.

'It appears to me that the Lord has been preparing his people for the coming shock; and the extraordinary visitations which the Lord has favoured them with for the space of more than twenty years, speaks loudly to me that the Judge is at the door. Our greatest wisdom as Christians, lies chiefly in keeping our standing where we are placed, and steadily promoting Christian piety and purity of manners by every possible means.

'The general spirit of the common people in this and the surrounding nations is very bad; their abuse of liberty is a crying sin, and must have its punishment. Disaffection and rebellion must have a scourge, and be put under control; and it will be well if the enemies of religion do not soon avail themselves of such laws as are made for the protection of our persons and property, and for the suppression of anarchy and confusion, to the hurt of God's people, and the affliction of his church. This I leave, and rely upon the wisdom, power, goodness, and faithfulness of Him who sitteth above the water-floods, and remaineth a King for ever.

'*February* 4, 1820.—Another month in another year has fled away, and I am still spared, while one and another is taken down the stream of time into eternity. The death of the old king has soon succeeded that of the princess; thus, death visits royalty and crowned heads, as well as others. God taketh away one, and setteth up another: and who shall say unto Him, "What doest Thou?" I feel more and more the importance of life, and the certainty of death, and the need I have of doing to-day all I can do; to-morrow is in eternity, and I may never see it. Lord help me so to number my days, as to apply my heart unto wisdom, and help me to live more and more in the invisible world.

'*March* 29.—I still live, and the Lord liveth, and blessed be the God of my salvation. I have been taking a retrospective view of the last year. Many have been the changes in my own family; but the Lord supports me with many promises, and I know that He will not fail me nor forsake me. I sit looser and looser to the world, and all things in it. I have desired and sought a little rest and satisfaction in some things, whilst I have been passing through it, but I find it has been lost time, and lost work; nothing does, nothing can afford any lasting pleasure here, nor indeed any pleasure, without some alloy. This last month I have been more at liberty, and trust I shall now improve my time more to the glory of God. I feel the most concerned about my family; some of the younger branches are living without God, and seem to have not the least desire to serve Him. Whilst I bowed before the Lord in family prayer this evening, I felt the weight of this upon my mind; I looked up, and was encouraged to claim the Divine promises in their behalf; and I will believe, although as yet no fruits of faith appear in them.

'*April* 27.—Have been exceedingly tempted and harassed by a variety of things which I have had to pass through, and have suffered myself to be overcome for a moment by a peevish and fretful spirit, which brought me into bondage, and hindered that access to God which I had before; but, on reading a sermon of Mr. Wesley's, upon "Though I speak with the tongue of men and of angels, and have not charity, I am nothing," &c.; I was completely delivered. I saw the excellency and glory of the Christian dispensation in such a light as I scarcely ever did before, and on bringing God's word home to my heart, I felt the witness of His Holy Spirit testifying with mine that I loved Him with a perfect heart, and found the intercourse more fully opened between Him and my soul than I had done for a length of time. O how clear, how free, how full His salvation appears!

'*May* 14.—The Lord knows my heart, and how I desire and long to be all that He would have me to be, and to do all that He would have me to do. I want an increase of faith, especially as it regards some particular things. I do believe all that God hath said, and I do heartily coincide with all his commands; but I want faith at all times and under all circumstances to fulfil them, without looking too much to second causes; not in a rash or inconsiderate manner, but in that order which He has ordained and appointed. The Lord enable me to watch, and to be faithful in all things. I should sometimes have fainted, had I not believed to see the salvation of God in a greater degree than I have ever yet seen it. On looking over the many promises that the Lord has, from time to time, made over to me, I have been strengthened and comforted. I have been a poor, unprofitable, short-coming creature; but my sal-

vation stands in Him who interposes between the Father's wrath and me.

"Jesus, Thou great Eternal Mean,
I look for all from Thee."

'*August* 26.—This evening I had an opening into the Divine presence, and was enabled with boldness and confidence to make a full and entire surrender of myself, with all I have, and all I am, into the hands of the Lord, so that I could truly say, there is not any thing but what is entirely and cheerfully, in the fullest confidence and assurance of faith, given up and surrendered into the hands of my Heavenly Father. Knowing that whatsoever happens unto me or mine will be under the Divine control and direction, I feel no perplexity at the changes which take place, or anxiety about what may be hereafter. I and mine are in covenant relation with the King of kings, and my glory is, that I know in whom I have believed; I have proved Him, unworthy as I am of the least of all his mercies. "I will be a God to thee and thine," was the promise made to Abraham and his seed, and it has been ratified to unworthy me; and I rely upon it, although I have sometimes a dark prospect before me. I have gone through much temptation the last two weeks, and it has been more violent and continued than I have found it for a length of time. I would not yield to any disposition or desire contrary to the Divine will, no, not for a moment; and have been enabled to repel such with this word, "The Lord is my shepherd," and He shall lead me beside the still waters; He shall anoint my head with oil, and my cup shall run over.

'*August* 31.—When I last wrote I did not think that my faith would be so soon tried, but have had it in full exercise these three days.

'A year and a half ago I was led out in a similar way to make a full surrender of myself, with all I have and am, to God, believing and desiring that His whole will might be accomplished in His disposal of me and mine. Since then I have passed through different fires and strong trials, without having my confidence shaken, or a desire of my own respecting the issue of any event that might befall myself or those related to me; so that in all, and under all, I could say, with cheerful resignation, "The will of the Lord be done;" but this trial came upon me so suddenly and unexpectedly, that I was almost nonplussed, and was unable to see through it; yet as often as I looked unto the Lord, I was encouraged to believe it would be well. I remember that I had covenanted with the Lord for my children, in the full assurance of faith, on the 26th instant, and that I had the most certain ground to believe that that covenant was ratified in heaven. I was enabled to trust in God without fear or hesitation, and this morning was relieved from my anxiety. Blessed be the name of the Lord from this time forth, and for ever. Amen.

'*October* 8.—During the night that is past I had a blessed dream; in my sleep I felt the Divine influence of sanctifying grace resting upon me as clearly and fully as I ever experienced it when awake; a sense of it abode with me throughout the day, and I seemed to myself as upon the suburbs of heaven, and in expectation of greater good. O for more of the spirit of holy love, heavenly wisdom, patient faith, and fervent zeal; the Lord stir me up afresh!

'*December* 31.—When I take a retrospect of this year I find cause, yea, great cause for humiliation and thankfulness. I am satisfied with the Lord's dealings with me; my mind is kept in peace, and I feel an increasing

desire to be more fully conformed to the mind of Christ. I trust I shall live more to His glory, and show forth all His praise.

'*January* 11, 1821.—This year has been one of peculiar trial to the nation, as well as to all denominations and orders of men, whether religious or profane; and also to me and mine; yet I have felt but little comparatively, inasmuch as the *good* which the Lord is doing on the earth, by His word and by His ministers, seems to overbalance all the *evil*. Still I am afraid, that whilst we are making such great exertions in behalf of the heathen world, we are not rightly improving our own advantages at home. The Lord has, for many years past, been sending forth His light and His truth from this nation into all parts of the habitable globe, yet I see very little effected at home, compared with the great advantages and privileges which we enjoy. Pure religion seems to be at a very low ebb amongst all professing Christians; and thousands, and tens of thousands, in this land of Gospel light and influence, are as ignorant of God, of His word, and of His law, as the untaught Indian tribes: they will not receive instruction, and hate to be reformed. Though every institution is forwarded in almost every town and village in the kingdom, for the instruction of old and young, sick and healthy, learned and unlearned, as their states and situations require, yet they will not hearken to His voice; indeed, I hardly know whether the women of Hindostan, or thousands of our own females, both among the higher and lower classes, are the most ignorant and brutish. O may the Lord second the endeavours of His faithful servants, both at home and abroad, to spread religious knowledge, and reform all orders and degrees of men; and may our Sunday and National schools, our British and Foreign Bible Society, our Home and Foreign

Missions, our Tract Societies, our Benevolent and Strangers' Friend Societies, &c., our prayer-meetings and religious assemblies, be all sanctified to the public and general good.

'*February* 1.—I have been reading Mrs. Hester Ann Rogers's Life again, and was much encouraged, strengthened, and instructed thereby; she was a star of the first magnitude. Much of my own experience, in the early part of my pilgrimage, corresponded with hers: only, her light shone clearer and steadier than mine has done. She maintained an even, constant walk with God; I have been tossed by the billows of temptation, and have had more of the world to struggle with than she had, and more of the corruption of human nature in myself and others to combat with than she had. I have also read a Memoir of the Rev. Thomas Tennant, in the Evangelical Magazine for 1807, which has proved a great blessing to me.

'*March* 4.—This day I am 57 years old. O my God, what shall I say unto thee? O teach me so to number my days that I may fully apply my heart unto wisdom, and bring forth fruit in my old age. Youth is the time for improvement and activity, but my youth and middle age have produced nothing worth; but it is mercy all that I am yet in the vineyard, and have a place in the church of Christ. I have been unprofitable and unholy, but Jesus hath prayed for me that my faith might not fail; it is on the strength and prevalency of His intercession that I am yet spared.'

The following letter, addressed to her daughter Ellen, whilst on a visit at Mr. Ogle's, at Leeds, is a mirror that well reflects the wisdom and piety of the mind that produced it. It abounds with admirable instructions, and well exhibits the discriminating, faithful, and

zealous qualities, by which Mrs. Tatham was distinguished. And even when she is led to take a gloomy view of the existing condition of religion in the circle of her Christian fellowship, she is never desponding, never bitter, never censorious, but soon soars away again into the regions of hope, quickened into new energy and activity herself, in order that a brighter and better state of things might speedily ensue. The letter is without date, but was probably written about the time at which the reader has now arrived.

'MY VERY DEAR ELLEN,—You will receive a letter from your father, which will be some apology for my not enlarging in mine; yet I suppose you will expect a few lines from me, else I do not know that I should have written to you at this time. I am glad that you are so very happy amongst all your kind friends; it is a great mercy to have our lot cast in such pleasant places. We ought not to be insensible of the mercies with which we are surrounded; and it is our great wisdom to know how rightly to use and improve the circumstances which attend our providential path. Happy is that person who attains this heavenly art; such a one has found the way of peace and true liberty. Nevertheless, let us be careful not to place our happiness or any dependence upon transitory enjoyments; for the fashion of this world passeth away, and its most alluring prospects are but like the baseless fabric of a vision, which may please our imagination for a moment, but eludes our utmost grasp; but remember, that he who doeth the will of God abideth for ever: he shall not be moved though the foundations of the earth be overthrown, and nature feel an universal shock.

'I should like to know what advances you are making

in the Divine life. Are you becoming more holy? are the things of the kingdom of God your chief care? It is possible to enjoy a sort of happiness that has not God for its centre—take care of this; do not suffer your mind to get dissipated; there is such a thing as living without God, in the midst of the people of God and of the things of the kingdom of God. Beware of this; keep a watch over yourself, and labour to keep up a sense of God's presence every where, and upon all occasions; this will require great watchfulness, and great self-denial. The more we converse with men, the more we partake of their spirit; the more we converse with God in secret, the more we are assimilated to the Divine image, and one hour's real communion with God ennobles our souls more than many years' habits of intimacy with the wisest or the best of men; not but that we ought rightly to appreciate such advantages, and know how to improve them, but our danger lies in depending too much upon them, and delighting ourselves therein more than in God. Let Him, therefore, be the one supreme object of your joy and of your fear; use your friends as steps towards your chief end, so will they be made a blessing to you, and you will be made a blessing to them. Oh how little every thing below the sun looks, when we come within the confines of eternity! this should teach us always to live as citizens of a better country. The Patriarchs and Prophets, Apostles and Confessors, of old, confessed themselves to be strangers and pilgrims upon earth; and if we mean to join that blood-bought throng, we also must beware of building tabernacles below, and account ourselves happiest when we are most free from the chains of sense, and abide under the influences of the Holy Ghost.

'I do lament that, as a body, we Methodists are losing

sight of our first principles; the pure life of God is not cultivated sufficiently amongst us, or, at least, as it used to be in former days. But I have been thinking, that whilst there is a spark of the ancient fire left burning amongst us, it may be yet blown up, and the sacred flame be communicated and revived in the hearts of many. Let us begin earnestly to pray, Lord, revive thy work—pour out thy Spirit—let thy kingdom come, and thy will be done on earth as it is done in heaven. In the meantime, let us put to our helping hand, by laying a stone in this heavenly building; by-and-by, it will be complete. May we not retard its progress by our lukewarmness and trifling, but live as candidates for a blissful eternity, and show the world to whom we belong, by witnessing before it a good confession, as Jesus Christ did before Pontius Pilate, when He bare witness of the truth.

'And now, my dear Ellen, you see I have filled the sheet, which is more than I expected to accomplish when I began, but must now conclude, and believe me to be thy affectionate Mother, 'MARY TATHAM.

'PS. I have sent your sister Mary and Mrs. Ogle, each of them, a likeness of Mr. Wesley; and Owen on the Spirit, for your sister Mary, which I think will be of great use to her.'

'*April* 4.—Heard the Rev. Rowland Hill this evening, in behalf of the Independent missions. Mr. Alliott's chapel being too small for the concourse of people that assembled on this occasion, my husband made them an offer of ours. It was truly gratifying to see the people flocking from one chapel to the other, with the same pleasure and satisfaction as if they were hastening to a banquet, and striving who should be there first. I have seldom

heard a plainer, or a more faithful discourse. Mr. Wesley himself has not said stronger things upon the destruction of all sin, and the bringing in of a better righteousness, than this venerable man did. Indeed, I think the true Israel of God are coming nearer to each other than ever. I pray God that we may be all one, and obtain the one salvation.

'*April* 5.—Mr. Hill* preached again this evening

* It is gratifying to find so honourable a testimony borne by Mrs. Tatham to a person so well known and so eminent as Rowland Hill—the friend and associate of Whitefield—one of the most honoured instruments, under Providence, of the happy revival of religion in our land—and whose name has been identified with its cause for more than half a century. Few men, indeed, have ever excited a deeper public interest, or been honoured with a larger share of usefulness, than this pious, clever, energetic, laborious, and remarkable man. The writer's recollections of his preaching are in perfect keeping with the account of it given by Mrs. Tatham. It has happened to him to hear Mr. Hill in Edinburgh, London, and other places; and, amongst several fine and commanding qualities which characterised him as a preacher, and secured to him a vast sway and majestic power over an audience, the writer was always struck with his skill in the structure of his sentences: they were of the most solid and vigorous kind, transparently clear and well-sounding, falling upon the ear and upon the heart with the most perfect distinctness and with concentrated force. We are told by his biographer, that, for a considerable time before his death, he engaged in almost every public duty with an impression that it would probably be his last; and he frequently showed, by many involuntary tokens, of which, perhaps, he was himself unconscious, that he was keeping himself in habitual preparation to meet his God. One very affecting instance of this has been related by the Rev. G. Clayton, than which scarcely any thing which the writer remembers ever to have read has made a more touching impression upon his own mind: it has taken possession of it, as a fine picture of the gallery in which it is hung. Mr. Clayton's account is thus given:—"The last time he occupied my pulpit at Walworth, when he preached, ex-

in the Methodist chapel, in behalf of the Wesleyan missions; hundreds, as on the previous night, going away, who could not get in. I understand that his discourse was as much to the point, respecting the destruction of sin, and the full salvation of God, as it was on the last evening. I am truly thankful for every fresh testimony to this great truth. O may it mightily prevail, and may the witnesses of it be more abundantly multiplied.

cellently, for an hour, on behalf of a charitable institution, (it was the winter twelvemonth before his death,) he retired to the vestry after service, under feelings of great and manifest exhaustion. There he remained till every individual, save the pew-openers, his servant, and myself, had left the place. At length, he seemed, with some reluctance, to have summoned energy enough to take his departure, intimating that it was, in all probability, the last time he should preach in Walworth. His servant went before, to open the carriage door; the pew-openers remained in the vestry; I offered my arm, which he declined, and then followed him, as he passed down the aisle of the chapel. The lights were nearly extinguished—the silence was profound—nothing, indeed, was heard, but the slow, majestic tread of his own footsteps—when, in an under tone, he thus soliloquised:—

'And when I'm to die,
Receive me, I'll cry;
For Jesus hath loved me, I cannot tell why;
But this I can find,
We two are so joined,
That He'll not be in glory and leave me behind.'

To my heart this was a scene of unequalled solemnity; nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it originally awakened." This description is not over-wrought. No man could witness Mr. Hill's manner, when he contemplated his departure, (and the writer was favoured with an interview with him just previous to that event,) without an impression, which probably will never be wholly obliterated from his memory.

'*June* 2.—Have been confined to my room, and also to my bed, for the last three weeks. I never was more completely laid aside than in this confinement. I have not been able either to converse, or read, or write much; yet my mind has been kept, and I have found a power to rest myself wholly upon the Lord. I have some openings into different scriptures, and some promises, and consolatory feelings of eternal things. Just before I was taken ill, that word was powerfully applied to my mind, "Sell all that thou hast, and come, take up thy cross, and follow me." I feel willing to obey the Divine teachings, and to follow the openings of providence. What God has for me to do, I know not; but I see something which at present I cannot penetrate fully. A circumstance occurred which brought a dream to my remembrance that I had nearly forty years ago. May I be faithful, watchful, and diligent,—that when my Lord cometh, I may be found of Him in peace, without spot and blameless.

'*November* 4.—I seem to myself the most unprofitable and unworthy of all the servants of my Lord. Last week my hands were fully engaged, and my heart well filled, yet I could say with the poet,

"Careful without care I am,
Nor feel my happy toil;
Kept in peace, through Jesus' name,
Supported by his smile."

But I want to be, and to do, all my Heavenly Father designs I should. I would not live to, or for, myself, but only to the glory of God.'

The following letter was written to Mrs. Ogle when that lady was suffering a painful domestic bereavement. Daniel, who is mentioned in the end of the letter, is the Rev. Daniel S. Tatham, Mrs. Tatham's eldest son, who

has during many years occupied the station, and fulfilled the duties of a Wesleyan Methodist minister; and as such is distinguished by laborious application, considerable learning, and deep piety. He is at present exercising his ministry in Glasgow.

'*February 5th*, 1822.

'MY VERY DEAR FRIEND, — I received your kind letter, and do indeed truly sympathise with you under your present affliction. The information of your dear Joshua's death reached us a few days ago, and I was intending to write to you soon upon the occasion, but you are before-hand with me, as usual, in your kindness and attention; and I trust I shall receive instruction thereby, and be stirred up to a more diligent improvement of the many great advantages which I enjoy, and not suffer them to be lost upon me. I trust that your present deprivement, painful and afflictive as it is, and wrapped in mystery, will hereafter be brightly unfolded before you. The ways of God are unsearchable to us; but we are assured, that Justice and Mercy are the habitation of His seat, and that all His paths are judgment and truth. It seems desirable that you should have had the satisfaction of seeing your dear child once more in the body, and the disappointment must lay with double weight upon you, as you had been anticipating the meeting for some time before; but it is the Lord! and He has done that which seemed good in His sight; may you be fully enabled to say, Thy will be done. We have also recently received accounts from Demerara of the sudden removal of some friends that went from these parts, one to transact business there the beginning of last year, and the other a missionary. Mr. Tatham had some thoughts of writing to your son on the island, and

we were conversing together about him only the night before we heard of his demise. So little do we know what is taking place around us. May we stand always upon our watch-tower, that nothing may surprise us suddenly, or find us off our guard.

'I am much obliged by your kind inquiry after Mr. Tatham's health. He is quite well, and did not receive any serious injury from his fall, though it laid him aside for some time. How does Mr. Ogle bear this trial? Does he look above all, whilst he bows under the stroke, and says with one of old, "Though he *slay me*, yet will I *trust* in him?" You also kindly inquire after my daughter Mary. It is now about three weeks ago since I had a letter from her: she is better than she has been, but I think her in a very precarious state, as it respects her body. How her health may terminate is at present uncertain, but I leave her in the hands of a faithful Creator: He best knows what is best. I am saved from all anxiety, in this respect, on her account, believing that all things will work together for good whilst we love God. Life is ours, and death is ours; things present, and things to come: so that we may confidently say, we are more than conquerors through Him that hath loved us.

'When I consider the shortness of time, the uncertainty of life, the vanity of all things here below, the importance of our situation, the necessity of using all diligence to make our calling and election sure, the comparative unimportance of all temporal good and evil, and the imperious demands of the present and the future state, to do all now that our hand findeth to do, and that with all our might, I am ready to wonder why we should suffer ourselves to be so often occupied with trifles, while we are persuaded and know that

"Nothing is worth a thought beneath,
But how we may escape the death
That never, never dies!"

O, my dear Mrs. Ogle, let you and I be women of one business. We are getting near to our journey's end: the voyage of life will soon be over. Eternity will presently burst upon our view, and all the changing scenes of mortality disappear. What awaits us then we must die to know. We now walk by faith, and *faith* in *exercise* lends a *realising* light. I want to penetrate deeper into the interior of religion, to live within the vail, to dwell in the secret place of the Most High, and be sheltered under His feathers from the storms of *wrath*, the shafts of *death*, and the power and influence of *evil*.

'I expect my dear Ellen will write to Miss Grace O., and will enter more fully into other particulars; only I would add, that I hope we shall have the satisfaction of seeing Miss Grace Ogle early this summer. Our family is all well at present. Daniel is in full employ in his circuit, and I hope is useful.'

'*March* 4.—What a mercy that I am yet spared, that I am not cast out of the vineyard with the rubbish of the world! Had I been truly wise, what improvements I might have made of things and circumstances around me. I would sink into nothing before God, and own and feel all my vileness. The Lord shows me what a poor unprofitable creature I am; but He also assures me that I am His, and He is mine. I am not only His by creation and redemption, but also by covenant. O may this covenant never be violated on my part; but may I ever bear it in mind, and act in conformity to all its requirements, that it may be ratified and sealed, and filled up in glory everlasting.'

The next letter is addressed to Mrs. Oastler, and is a

beautiful exemplification of the easy and effective manner in which she made the transitions, so frequent with her, from an individual event to the moral improvement of the same. The recurrence to the fact of the death of a friend is the starting point, whence she proceeds forthwith, in a strain of wise, solemn, and practical application, common to her pen, quite in unison with the general tone of her mind.

'*June* 17*th*, 1822.

'My very dear Mary,—I duly received your kind letter, but hardly knew how to account for your long silence, until I was informed by you of the reasons which caused your delay. I am indeed truly thankful that your journey has been of so much use to you, and trust you will still continue to reap the benefit of it.

'The melancholy tidings of dear Mrs. Dickenson's sudden removal into the eternal world affected me much. It is a heavy stroke to her surviving friends, and a loud call to the living to prepare to meet God. Every thing around us is a continual memento of the shortness and uncertainty of all things here, and ought to rouse us to a more active pursuit after things distant and invisible.

'The world hath nothing in it to satisfy the desires of the mind of man; nor can it ever be at rest, or move with ease and safety, when out of its centre. Why then are we at all divided between spiritual and sensible objects? between the world and God? Is it because we have been disappointed in our expectations when we have apprehended the one Supreme Good? Surely not; He never proved at any time a barren wilderness to us, or as a spring whose waters fail; but, on the contrary, such a source of consolation and delight, that our willing souls would ever have continued in this happy

frame, and been ready to count all things but dross and dung, for the excellency and advantages of this Divine and heavenly knowledge. While, on the other hand, when in an evil hour we have lost sight of those realities, and turned aside to worldly and sensible objects, we have proved them, in their *best* estate, to be *vanity* and *vexation* of spirit.

'May the Lord enable *thee* and *me* invariably to approve the things that are most excellent, and show our wisdom by resolutely laying aside every weight, with the sin that so easily besets us, that we may be able to run with patience the race that is set before us, "looking unto Jesus, the Author," till he becomes the Finisher of our salvation; "who, for the joy that was set before him, endured the cross, and despised the shame." And if we follow our living Head, we must follow him in the way of self-denial, and bearing of the cross, in deadness to the world, renouncing ourselves, with all the sinful desires of the flesh; seeing that they that are in the flesh, that is, under the power and influence of their natural desires and inclinations, cannot please God; who, being a Spirit, requires spiritual worship; and also that the strictest guard and discipline be kept over our own spirits.

'May you and I set ourselves more determinately, from this time, to do and suffer *all* the acceptable and perfect will of God; and although our utmost attempts may fall infinitely short of His glory, yet our labour shall not be in vain in the Lord.

'I have continued very unwell ever since you left us, and the hot weather does not improve my health; but I am able to go about, and this is a mercy.'

'*August* 12.—Within the last two months I have had

some gracious manifestations of the Divine favour, twice in the ordinary way, and once during sleep. I do not seem to have made any particular advances in the Divine life, or to have effected much any way. My mind has been kept in peace, but my bodily powers are weakened, and my energies so dull and blunted as to render me almost burdensome to myself. I want to rise above these heavy sensations, and move in the work and service of my God, as one that is alive from the dead.

'*September* 23.—I still drag on a heavy time, though within the last few days my bodily powers have been more vigorous. Were I disposed to reason, I might soon find various things to reason upon which I am at a loss to account for. I hardly know how to form my judgment respecting the present state of the world, and the church; there is much done, and much doing in both: the blessings of Heaven are multiplied in great abundance, and we have bread to the full. The word of the Lord also runs very swiftly, and many there are who publish it. There is also much running to and fro, knowledge is greatly increased; so that as it respects the apparent and outward state of things, we may say, we have a goodly heritage. The Lord is doing great things in the earth, and the word of life is circulating among all nations. The civilisation and instruction of the dark heathen are rapidly taking place in almost every land; yet at home, impiety and infidelity are making rapid advances, and all the means used to cultivate the morals, and improve the general state of the nation, seem to be to little purpose. It appears to me that the generality of people are satisfied with hearing the Gospel, and attending upon the *external* means of grace, without considering their own state, or making a

proper application of the blessings they enjoy to their own advantage.

'The spirit of opposition and persecution is restrained, and liberty of conscience, liberty to do and receive good, is in the power of every individual; yet we, in many instances, remain lukewarm and indifferent to the best things on the one hand, or get into ranterism and wildness on the other. Mortification and self-denial, deadness to the world, and a withdrawing from its maxims, its customs, and its fashions, have ceased; and it is now difficult to draw the line between professors and profane.

'*December* 1.—I have now entered the last month of this year: how soon my last year and my last month may come, I know not. I cannot help but look back with regret on the time that has already passed away with little or no improvement; much might have been done had I been truly wise and fully faithful. All that I can now do is, to make all the progress I can while my poor crazy bark sails upon the sea of life.

'When I compare my life and experience with that of many whom I have known, I feel humbled before God; but when I recollect His goodness towards me, and the great patience which He has exercised towards His unworthy worm, I stand astonished, and would hide myself in the dust before the Lord. O Thou preserver of men, what shall I say unto Thee? behold, I am not worthy that Thou shouldst look upon me; but O, when I get a glimpse of Thy love, and can believe that Thou yet bearest a favour towards me, my love is kindled, my heart is enlarged, and ready to break out in strong desire, the perfect bliss to prove. I am not yet what I want to be, nor what I shall be. My faith often seems stronger than my love; I feel defective in love; not

that any thing works in me contrary to love; but my love wants ardour, it does not break out into acts of fervour and zeal: it is there, but it is like a child in its swaddling clothes; it smiles, and shows itself to be a living principle, but it is not raised to active and efficient exercises.'

The two next letters are addressed to her daughters, Mary, and Ellen. It is quite refreshing to find a mother thus sweetly, and at length, commending to her daughters, with much grace, wisdom, and force of manner, that religion which is the brightest ornament, the truest solace, and the most inviolable security of the female. But she was a mother in Israel; and it was given to her from above to speak with the tongue of the wise, and to speak with power.

'*December* 4, 1822.

'My very dear Mary,—Ever since I wrote last to you, your sister Ellen has been with you at Fixby, and you have, through her medium, kept hearing from one or other of the family. I am glad to find that you are so happy in the enjoyment of each other's company, but it is now time for Ellen to think of returning homeward; she has already made her visit to you twice the length we intended when she left home, and you know she must spend a few weeks at Leeds before she leaves Yorkshire.

'We are exceedingly obliged to you and Mr. O. for your great kindness, and should indeed rejoice if he would give me an opportunity of returning the favour at Nottingham; but I suppose he is hardly disposed to grant me such a kindness at present, but I believe it will not be long before he does; in the meantime I pass on my way, as independent as ever, with a heart full of love and good-will to you both. I have been very unwell the

whole of the summer, and the last three weeks I have been almost laid aside with a cold, but am now better than I have been for some time. I see and feel the necessity of giving all diligence to make my calling and election sure. Numbers are continually dropping out of time into eternity, and we know not how soon we may be also summoned away. I am more and more convinced that it is a serious thing to exchange worlds. All whom I have witnessed in this dread moment shrunk from the cold hand of death, and would have eluded his iron grasp; but all must die; and Jesus died; else, how dreadful would death be in such an hour.

> " 'Tis faith in Him that builds a bridge across
> The gulf of death; death's terror
> Is the mountain faith removes."

Let us then keep faith in lively exercise; let us also carefully avoid the extremes of worldly hope, of worldly care, and of worldly sorrow; and for this reason, because nothing is worth an anxious thought beneath the skies. The life to come is the proper object of our care and fear, of our desire and hope; and how to escape hell and make sure of everlasting life, is the most important business of life; and yet what an aptitude there is in all men to look more at the things that are temporal than at those which are eternal. Yet we are often disappointed in our wishes, and our most blooming hopes and sanguine expectations are cut off. O may the Lord fully purge us from our dross, spiritualise all our affections, and sanctify our inmost nature, that we may rightly improve our Christian privileges, and so fight the good fight of faith, as to be able to obtain a full reward. And I would say to you, as the Spirit saith unto the church in Sardis, " Remember how thou hast re-

ceived and heard, and hold fast and repent: also be faithful, and strengthen the things that remain that are ready to die, that thy works may be found perfect before God."

'I shall expect to hear from Ellen or you soon. We received a letter from Daniel, and one from Thomas, last week: they were both well. Sarah is much better in health; indeed, we are all tolerably well at present. There are many inquiries after you, and could send you a bundle of love, but can add no more for want of room.

'Your father, Sarah, John, and William, unite with me in love to you all; and believe me, my dear Mary, to be thy ever affectionate mother,

'MARY TATHAM.'

'*December* 21, 1822.

'MY VERY DEAR ELLEN,—We are now beginning to think the time long since we saw you; and I doubt not that it has passed away as pleasantly with you, as it has passed rapidly. The grand question remains, has it passed away profitably? have you been making all that improvement and advance in the Divine life, which it is your indispensable duty and privilege to do? Every place has its temptations; even Fixby is not excluded; that delightful spot is upon earth, and earth is not heaven, the place of the blessed, but a cultivated spot in a wilderness, doomed to bring forth briers and thorns, the fruit of the utmost toil of fallen man's labour. Therefore guard all your senses, keep them under the strictest discipline, and always remember, that to be good is to be happy. To be united to Christ by living faith, and to be a follower of Him in the way of self-denial and bearing of the cross, is the only criterion of a Christian. And if ever we have reason to fear, it is

when all things go smoothly and pleasantly with us. There is danger then, lest we be ranked amongst those who are rich and full, and have received their consolation. I am often afraid lest your natural disposition should divert you from the simplicity of the Gospel, and the truth as it is in Jesus. You are very apt to yield to impressions, and to be carried away by the appearances of outward things, apprehending no danger where you possess delight. But here you will see, as you increase in years, that in order to steer your course safe and clear from the rocks of pride on the one hand, and distress on the other, that you must proceed with the utmost caution in all the affairs of this life, proving all things, and holding fast that which is good, by cleaving with your whole heart unto the Lord.

'Your sister did not say in her letter whether she had seen Mr. Ogle's family when she was in Leeds. Your next remove will be there; and I think now the sooner you go to Leeds the better. Your sister and Mr. O. are indeed exceedingly kind, for which I am greatly obliged to them, and hope that you have been of some little use to your sister since you have been with her; and I also trust that you have been helpers of each other's faith and love, while you have been together. We are all tolerably well at present, and many friends are constantly inquiring after you. Miss Grayburne took tea with us in a friendly manner this afternoon; she wants sadly to see you again, and thinks the time of your absence long. Mary did not say how you were affected by the late high wind, which seems to have been general in all parts of the kingdom, and productive of a great deal of mischief. It is an unspeakable mercy to be preserved safe in such tempestuous weather.

'I suppose you have heard of the death of Mrs.

Thacking, of Leeds, formerly Miss Gill, of Nottingham. How soon life is gone! and what can the world do for the soul in a dying hour? Another death took place this week in Nottingham, very suddenly. Young Mrs. Swann was apparently safely delivered of a fine boy, and was dead in a few hours. She remarked to her husband the necessity there was of being always ready. She was a very fine young woman, only twenty-three. So we see, that in the midst of life we are in death.

'Give my kindest love to Mr. Oastler and your sister, and also to Mrs. Ogle. Tell Mrs. Grace Ogle that we sometimes look at the forest this winter, (Sherwood forest, near Nottingham,) but our visits are very short. And now, my dear Ellen, be watchful, and keep the issues of your heart. Pray always, and try to realise the presence of God always, in all places. Leave trifles to triflers, but be you a woman of one business, minding the things of the kingdom of God, and finding the way how to please Him. The Christian life is a pilgrimage and a warfare. We are often shifting our place, and often have many dangers to encounter. May we put on and keep on the whole armour of God, that we may stand in the evil day; and having done all, may stand. May the good Lord bless and keep you evermore. So prays your affectionate mother,

'MARY TATHAM.'

CHAPTER VIII.

1823—1825.

CORRESPONDENCE AND DIARY CONTINUED — SHOWING MRS. TATHAM'S CONCERN THAT THE CAPITAL AND ORIGINAL QUALITIES OF WESLEYAN METHODIST PREACHING SHOULD BE MAINTAINED—HER ESTIMATE OF LIFE, AND CONSTANT DESIRE AND UNTIRING ENDEAVOURS THAT HERS MIGHT BE PIOUS, ACTIVE, AND USEFUL—HER PEACE OF MIND, LOVE TO GOD, AND DEADNESS TO THE WORLD—AND HER CONFIDENCE IN JEHOVAH'S COVENANT PROMISE TO THE RIGHTEOUS AND THEIR SEED.

MRS. TATHAM was at the farthest remove from bigotry and narrow-mindedness, which, indeed, are generally found together. Neither in her sentiments, her feelings, her fellowships, or her reading, was she bound up within any rigidly defined and fiercely defended nominal or denominational enclosures. Her heart corresponded with the apostle Paul's when he exclaimed, "Grace be with all them that love the Lord Jesus Christ in sincerity." No one, perhaps, except some of the ministers of her own communion, was better read in the works of Wesley and Fletcher than herself; and by none, even among them, were those writings more highly appreciated, or carefully perused. Indeed, the reader has already seen in what estimation she held those two greatest lights in that hemisphere of theology, towards which her strong intellectual vision delighted to turn,—she having recorded

of Mr. Fletcher's writings, that "they were made an unknown blessing to her;" and of Mr. Wesley's, that "they were next to God's own word to her soul." Yet she knew that blessed are they that sow beside all waters—that seek intellectual food, and spiritual profit, wherever they are presented. In fact, without considerable reading, she never could have attained the large and accurate knowledge, and the correct and vigorous style of expression, by which she was distinguished. Amongst many of the elder giants in theological and spiritual literature, with the treasures of whose invaluable productions she had enriched her mind, and refreshed her heart, was Dr. John Owen, an eminent, learned, and pious Dissenting minister, the title of one of whose books, *Fiat Lux*, might have been inscribed on them all. His work on the Spirit is not estimated above its merits, in the following notice of it by Mrs. Tatham :—

'*February* 16, 1823.—I have been much profited this last week in reading "Owen on the Spirit." It is a blessed, heart-searching work. I have not read any thing for many years past that has been of such real use to me, nor have I had so clear an insight into my own state for a considerable length of time. I believe it will be a lasting blessing to me. It is a work that cannot be too well known, and, setting aside his notions respecting the in-being of sin in all believers till death, this work would be invaluable. That the generality of believers rise no higher than this, in their experience, is much to be lamented; but that they may obtain a greater salvation, I cannot doubt. It is, indeed, to be regretted, that there are so few witnesses of this salvation; yet there have been a few, and I believe that there are now some who live in this glorious liberty. As it

respects my own state, I know that I have experienced true regenerating grace, and that I now stand clear in the liberty wherewith Christ hath made me free. I have constant access to God, and I know that He heareth me; yet I seem to myself wanting in something which I have enjoyed in former times. I have not that plenitude of the Spirit which I have formerly experienced, in different periods of my life; yet I never walked more evenly and uniformly than I now do, or brought forth more of the peaceable fruits of righteousness;—but this does not suffice; I want a full salvation—not merely a cessation from evil, but a fulness of love. O for the baptism of the Holy Ghost! O for the fulness of the Spirit of power! O shed it in my heart abroad!—fulness of love, of heaven, of God!

'On Friday evening, just after I left him, Mr. Cutts died; and three weeks ago Mr. Brewster departed this life. The church has sustained a great loss in these two men. Few, in the present day, have adorned their Christian profession more. They died as they lived, in peace, and in the full assurance of glory. They were two useful characters, and are much lamented by all who knew them. The world was not able to appreciate their worth, but eternity will unfold their usefulness. I cannot help lamenting the removal of so many burning and shining lights within the few last years. Is it not a sign of a gathering storm of the Divine wrath?'

The following letter speaks the language of a wise and godly mother, of an enlightened and affectionate friend, of a mature, and yet growing Christian:—

'*March* 7, 1823.

'I am seldom disposed to take up my pen unless urged thereto by necessity. Nevertheless, I am con-

siderably better in my health than I was during the whole of last summer, and hope I shall continue to be so; but I have gone out of doors very little this winter, and have not yet ventured much abroad, as the season has been both cold and wet, and very variable. But what a mercy it is, that wherever we be, or however changeable things around us are, nothing can harm us, if we be followers of that which is good: and I think I can say, that I am fully purposed to keep the right way of the Lord, and to walk in the path of his commandments. The farther I advance in life, the more I see the uncertainty and littleness of every thing that the world calls great and good. When I first set out in the ways of God, I was clearly convinced of the necessity of seeking first the kingdom of God and His righteousness; and in order to this, I relinquished much, that I might have fewer impediments in my way to the kingdom; and I have always found, accordingly, that as I lived in the spirit of sacrifice, the promise of God has been always fulfilled to me, and I have not lacked any good thing. Since you and I had our last interview with each other, you have had to pass through some very afflicting dispensations, besides having had to experience other changes in your family, which must necessarily bring you into various exercises. But it is our highest interest, as well as our bounden duty, to refer all our affairs in this world to Him who is able to help us, and has promised to deliver the godly out of temptation; and I have no doubt but that you do, at all times, and upon all occasions, find the Lord a present help in every time of trouble, and a never-failing refuge to fly unto for counsel and strength. O may you still be enabled to look up, and cast your every care upon Him who careth for you, believing that all things will eventually

work together for good, and that you will be enabled to look back with joy on all the way by which the Lord hath brought you.

'You have now had my daughter Ellen with you the last month or five weeks; and I hope she will be making suitable advances in holiness, whilst she enjoys the privilege of social intercourse with her religious friends, along with the many means of grace which so large a society as Leeds affords. I am very partial to one of your preachers, viz., Mr. George Smith. The others I do not know, but I understand that they are very acceptable men. Our preachers are also very well received, but I should like to see our chapels better filled. There is not that spirit for hearing in Nottingham that there is in Leeds; yet I trust we have a very good work going on, both in the town and circuit.

'And now, my dear Mrs. Ogle, let you and I, as we advance on the stage of life, cultivate a closer union and communion with God. We shall soon be called to pass out of this mortal state, and enter upon a new and untried one, which is eternal. What yet lays before us in our passage thither, we do not foresee, and perhaps it is well for us that we do not. Sufficient to the day is the evil thereof. May we live the present moment, and may that moment be to God—always setting Him before us, that He, being on our right hand, we may not be moved from our stedfastness, or diverted from our duty, either by the painful or the pleasing.

'I live in hope of seeing you and Mr. Ogle this summer in Nottingham. It will do you both good to leave home and take a journey: change of air, and change of scenes, and change of company, sometimes effect great changes both in natural and in spiritual life. Soon we shall have to exchange worlds, and our company, of

course, for ever; and if, in all our changes here, we can realise the only important one, we shall be gainers, and not losers thereby, in the end.

'*April* 27.—These few weeks past I have been passing through various trials, yet I stand, and my faith still enters within the vail. I think I can say, I die daily. The world recedes, it disappears, it is of less importance than ever with me; I am not only dying, but I am dead to its pleasures, its honours, its riches, its friendships, and *all* it can offer. I regard it not, it has no place in me. I have long since turned my back upon these things, and they are receding farther and farther from me; and soon I shall lose sight of them for ever. Nevertheless, I have not made all that use of worldly advantages and connexions which I might have done in the course of my life; herein I have lacked wisdom, and herein I have failed of the grace of God.

'Every thing around me is changing, and sometimes things wear a gloomy aspect: yet nothing troubles me, if sin is neither the cause nor the effect; this is the only evil that I deprecate. Sin I hate, I dread it worse than hell; I am anxious for nothing comparatively in this world, yet I wish to live a peaceable, useful, and active life. I do not desire high things, nor great things, for myself or my children: yet I would not miss my providential way, either from indifference, unfaithfulness, or want of diligent perseverance in that path which the providence of God marks out for me.

'*August* 3.—This afternoon I experienced some relief from that bodily pressure which I have laboured under of late. I have, in my own opinion, been sinking apace in my health and strength; and symptoms of a serious nature have been rapidly prevailing against me, but I am not alarmed at death; I am the most afraid of being laid

aside as a useless vessel. I would at once cease to work and live, and lay down my charge and my body together; but I must not dictate to infinite wisdom. I have been an unprofitable branch, and deserve nothing but rebuke; therefore, I submit myself, and all I have and am, to Him who has hitherto helped me, and borne with my manners through life; and I dare confide in Him, and rest my all, both for time and eternity, entirely with Him, without fear or doubting.

'*October* 19.—Our dear friend, Mr. W. E. Miller, visited us last week, and was rendered a great blessing to our society: his bodily and mental powers are much impaired, but his love abounds yet more and more. I felt more of the Divine influence in his company and conversation, than I have in that of any other person for a considerable time. Although it is twenty years since he left this circuit, his presence revived much of the old feeling amongst the people, and we had great rejoicing on account of the effects produced while he stayed amongst us.

'*November* 6.—This day has been one of trial, and of Divine support. I never felt my love to God stronger than I did upon his manifesting Himself to me as the holy, holy, holy Lord God of heaven and of earth! I had such discoveries of the Divine nature as swallowed up all my thoughts and desires; for a short time I could only wonder, love, and adore Him. Oh how I was lifted up above myself by this heavenly communication; how desirable did it seem to me to abide always under this impression. The glimpse I had of the attributes and perfections of God had such a transforming influence upon me as united me firmer than ever to Himself, and led me to desire and labour for a fuller conformity to all His holy will. The beauty, the glory, the extent and

blessedness of His attributes appeared to me in a more comprehensive point of view than ever, so that I was lifted up far above all earthly things, and my attention fixed only upon His glory. When God reveals himself to man, what a transforming influence it has upon him! in beholding the glory of the Lord, he is changed into the same image, even as by the Spirit of the Lord.'

The next letter shows her great anxiety that the striking qualities of early Methodist preaching, should be preserved and maintained by the young ministers that were then coming forward. On this subject, indeed, her language might have been—"No one having drunk old wine, straightway desireth new: for he saith, The old is better." There was a point, a strength, a fulness, a force, an energy, an unction, in the ministers under whom she had sat in earlier life, which she did not always find in their successors; and she was not one who would barter power for neatness, vigour for taste, or simplicity for refinement. Indeed, it would be some compensation were neatness, taste, and refinement, always presented where power, vigour, and simplicity are defective, though the exchange would never have been approved by Mrs. Tatham. She wanted a ministry marked, "not with the spirit of fear, but of power, and of love, and of a sound mind;" and most earnest was her desire that the Wesleyan ministers should continue to "hold fast the form of sound words, in faith and love, which is in Christ Jesus"—that they should be "burning" as well as "shining lights"—that their word should be as a hammer, and as fire, and as lightning. The date of the letter is not preserved, but it was probably penned in the close of the winter of 1823.

'My very dear Mrs. Ogle,—I am expecting that we

shall have the satisfaction of seeing you and Mr. Ogle at our house this summer. A journey will do you both good, and the pleasure Mr. Tatham and I shall have in seeing you will do us good; so a double good, and perhaps an eternal good, will be the result of it. I have been much better in health this winter than I have been for a considerable time. How I shall be in the summer I do not know: the two last summers proved very unfavourable to my health, so much so that I could hardly attend to any thing; but I live in hope that I shall see better days. I am glad to hear that you are going on well in religion; this is best of all; when God is with us every thing goes on well. The cross is light, while the grace of God carries us above ourselves, and the things of time and sense; and we find it no hard matter to run in the way of His commandments when He hath set our hearts at liberty, and freed us from the bondage of sin. O may the Lord ever keep us in the narrowest of the narrow path, that our enlargement may be from a higher source than this short-enduring life can give. We have had many proofs of the frailty and uncertainty of every thing in this world. Our friends are dropping off daily, like leaves in autumn; not a month has passed, for a long time, but some of my old friends and acquaintances have been taken off the stage of life; and we also

> "Are to the margin come,
> And we must shortly die;"

and I wish continually to keep the end in view. May we be ever aspiring after the things of the kingdom of God, and not take up our rest on this side of Jordan.

'Our dear Mr. Hannah, along with Mr. Reece, is now crossing the ocean. Mr. H. was in good spirits when he left Nottingham, and the young man we have in his stead is likely to be a tolerably good substitute. I have heard him, more than once, to great profit; and

I was thankful to find him truly Methodistical in his preaching, which rarely occurs now in our young men. May the Lord raise up a few upon the old plan, and baptise them fully into the ancient spirit of Methodism. Give my very kind love to our dear brother George Smith and his wife. I should be very glad to have them once more in our Nottingham circuit, and so would many others; but we have so many governors now-a-days amongst us, who have *itching ears*, that nothing but first-rate preachers will satisfy them. At present, we think ourselves highly favoured: Mr. Kelk and Mr. Ranson are men of solid worth, possessing sound minds and sound experience: and, also, have an excellent method of explaining the mind of God to man, in their public ministration of the word. Believe me to be, &c.

'MARY TATHAM.'

There is an excellent scriptural sentiment in this letter, which is of the greatest importance as a part of experimental and practical religion; viz., that when God hath enlarged the heart it will be found no hard matter to run in the way of his commandments; that peace of mind is necessary to cheerful obedience. Now, the enlargement of heart referred to by the Psalmist, as essential to cheerful and uniform obedience, and so regarded by Mrs. Tatham, is an unspeakable blessing; it is deliverance from the bondage of fear, under which the consciousness of unpardoned guilt has brought the awakened sinner—the lightening of the heart which he experiences when he discovers that the obstacle which stood in the way of his return to God has been removed—the peace which he enjoys when he is assured that without waiting till he has some personal righteousness of his own, on the strength of which he may venture to meet his Maker, he is invited at once to draw near to him as his Father

and his Friend. It is to be found in the freely proclaimed salvation of the Gospel, in the doctrine of reconciliation through the blood of the cross, in the warrant which is there given to every sinner to believe on the Son of God that he may have everlasting life, and in his receiving it as a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. In the knowledge and belief of this truth the trembling penitent will find as complete a deliverance from his spiritual perplexities as that man would experience in his worldly concerns, who, by the interposition of a generous friend, should be rescued from all his embarrassments, while ready to sink into despondency under the pressure of an overwhelming and daily accumulating debt; and the consequences of such deliverance will, in both cases, be the same—the revival of that vigorous exertion which was ready to be abandoned.

It has sometimes been alleged, that the doctrines of free grace and pardoning mercy have had a contrary tendency, and that, instead of giving an impulse to new obedience, they are calculated to lull the sinner into indolence and sloth. But the assertion is as palpably at variance with the known principles of our constitution as it is calumnious towards the Gospel itself. It was the experience of the Psalmist, that when his heart was enlarged he ran the way of the Divine commandments; such also has been the experience of believers in every subsequent age, and such was the recorded experience of the subject of these pages. In nothing was she clearer than that she experienced peace and joy in believing; and because she did so, her delight was in the law of the Lord. It is thus that the Divine law, which to the natural man is a painful and most unreasonable restraint, becomes to the renewed man a law of love; and

the more that he experiences enlargement of heart, the more cheerfully will he run the way of the Divine commandments.

The subjoined letter indicates the sacredness of her spirit, the increasing spirituality of her views, and the solemnity of her feelings, whilst she contemplates the character of her past life, and reaches forward to the future.

'*December* 7, 1823.

'My very Dear Mary,—It is now some time since I received your kind letter, and I am aware you will think it long before this will reach you. I desire to be thankful for the measure of returning health and strength with which I have been favoured since the autumnal equinox began. But my previous indisposition disabling me all the spring and summer following, from attending to necessary arrangements in my family, or taking the management into my own hands again, so many things have occurred that I have had very little leisure for writing, and very little disposition to make a proper exertion therein. Nevertheless, you still live in my memory and affections, and my constant prayers ascend up to God in behalf of you, and your dear partner.

'I trust that I am making some advancements in the Divine life. I am aiming at the mark of the prize of my high calling; and though I cannot boast of much joy, I have settled peace and comfort in the Holy Ghost. I am not moved with the things that surround me; I feel that I am drawing nearer to my journey's end, and I wish to recede more and more from the world, and every thing that is in it. If I lament any thing, it is that I have been already too much taken up with it; but I have made the sacrifice, and trust that I shall be enabled henceforward to maintain that equanimity and deadness

to the world which the Christian life requires. I would not be unthankful for the many temporal blessings I am surrounded with, nor insensible of the superior advantages which I possess beyond many others. But I am deeply humbled before God, when I take a retrospective view of my unprofitableness, and misimprovement of those things with which I have been intrusted. Yet, as I cannot atone for the past, or be at any certainty about the future, I see that it is my highest wisdom to make use of my present opportunities, and to do now whatever ought to be done. I hope, my dear Mary, that you do not suffer yourself to be diverted from the pursuit of spiritual and heavenly things, by too great a solicitude and care for the transitory things of this life, seeing our tenure here is so uncertain, and that our greatest pleasures are mixed with so much alloy.

'I expect you have heard of the afflictive situation of Alderman W—— and his family. Mr. C—— also has lost his second wife, suddenly; so that neither riches, nor honour, nor friends, nor power, can turn away the stroke of death.'

'*December* 14.—Many of my dear friends and fellow-travellers to Zion have exchanged worlds during the year which is now passing away, and who may see the end of it is hid from all. Life is an invaluable treasure, an important trust, which we cannot be too tenacious of improving while it is in our power. I desire to be found faithful, ever watching in all things, to secure a never-fading crown. We may lose much by sloth and neglect, and we may gain much by a steady attention to our best interests.

'*January* 25, 1824.—This last week has been one of toil; but it has been a week of mercy. I find all things

which I am called to pass through working together for my good. I only want a greater power of faith to derive good from every apparent evil. I am in danger of slackening my pace when hinderances come in my way. I believe that if I am faithful, God will make all things plain before me, and enable me to persevere in doing His acceptable and perfect will, through every difficulty and discouragement. May my faith increase, and my love abound, yet more and more, that nothing may retard or hinder me in the work of the Lord.

'*April* 18.—I do not know when I have passed over so distressing a season with inward conflicts as I have done to-day, and part of the last week. I have not given place to evil, but I have been pressed beyond measure, and so much so as to groan, being burdened: so great was the pressure, that life itself seemed scarcely supportable. I dare not choose or desire a dismission from the body, but I felt something indescribable and almost unbearable a great part of the day; yet I had access to God, and could pour out my heart before Him, and tell Him all my care. I have much cause for thankfulness, and no cause for complaint; yet my soul was sorrowful almost unto death, and could not raise itself from under the pressure which overweighed it. Some years since I experienced a similar attack; and though the weight upon my spirits is not so heavy as it was a few hours ago, yet it is far from being removed, and I must bear it.

'*April* 23.—This morning, while looking up, I found power to cast all my care upon God, believing that he careth for me; and if ever I experienced perfect resignation to His will, I did in this instance. I felt such an entire resting upon God as freed me from all doubt, fear, anxiety, and distress; believing that my Heavenly

Father would, and did undertake for me, and that He would order all things for the best, so long as I implicitly ventured myself upon His wisdom, faithfulness, and truth.

'*May* 2.—Satan is still very busy; he renewed his attack upon me from a quarter that I was hardly aware of; but, blessed be God, I perceived his approach, and was enabled to resist and overcome. For a season he seemed to rage with fury, yet my mind was preserved firm, calm, and collected. God was with me, and gave me that composure and resolution which was needful for me; and I trust also that this will be overruled for my good. I never saw so clearly as I now do, the power and influence of an evil agency in the outward church, as well as in the world. How little are professing Christians and ministers aware of this! It would be well if we were more upon our guard in all our actions and movements, both in the world and in the church.

'*June* 6.—This has been one of the best days that I have for a considerable time experienced. My way for some time has been very dark and intricate, so that I could only walk by faith, and as it were step by step; but I have not been inclined to reason upon it, neither have I endeavoured to account for many things which I have been called to pass through. I know the Lord liveth, and that He is my strong rock, and a house of defence to save me, whereunto I always resort: and He hath given commandment to save me. I am kept from sin, from fear, from evil, and from looking either backward or forward. I believe now, and go on my way without being dismayed at the present, or solicitous about the future. I know God hath purified my heart by faith, and that I love Him supremely. I love Him most for His infinite perfections; and although I am so

imperfect, and fall so infinitely short of His glory, His glorious attribute of holiness endears Him to me most strongly, while it lays me in the dust before Him, and fills my soul with astonishment and praise. Glory be to Thee, most holy Lord God Almighty.

'*July* 4.—Two of my friends are gone hence to be no more seen, since this month set in. To-day I groaned in this tabernacle, and desired to be dissolved; but I dare not choose, and still would say—

"If in this feeble flesh I may
Awhile show forth Thy praise;
Jesus, support the tottering clay,
And lengthen out my days."

This has been a heavy day to me indeed, yet it began with a promise of great blessing, laid up in store for me in Christ Jesus. Very early in life, before I was seven years of age, I made choice of the 23rd Psalm, and I have always considered it as peculiarly mine; I can truly say, I have proved the verity of it all the way through life, and I had such an opening into the extent of the blessings contained in it this morning, as I never had at any time before; every word is big with blessing, and every blessing therein contained, is the object of my faith, and I am fully assured that all its promises are mine.

'I do not know what I may have to pass through in the wilderness of this world, but I am fully assured that all things shall work together for my good.

'*August* 15.—The last Lord's-day was indeed a day of great spiritual comfort to my soul, and the communications I received from the Lord encouraged me to look up with confidence for fresh blessings; I had been thinking I was either deceived in former days with regard to the sacred influences of the Holy Spirit, or that

they were actually withdrawn from me; I seemed to have lost every sensible comfort and communication which I had formerly experienced, but upon the evening before the last Sabbath-day I felt I was still the subject of His gracious influence, and was not left to grope in the dark, and struggle with uncertainties, but was fully assured of the power of faithful, persevering prayer. The latter part of the last week I have been variously tried, and somewhat depressed; things coming in my way of a discouraging nature, my mind was exercised with gloomy and desponding thoughts; but this evening I found some little relief by pouring out my heart before the Lord. Perhaps I am not sufficiently importunate.

'*November* 7.—The last three weeks have been weeks of very close trial; a variety of circumstances have occurred in my family of a painful nature, yet, blessed be God, they are not weighty, but such as are common to all men, and tempered with mercy. The most painful of them is overruled by the interference of God for good, and I have no doubt but the rest will be also. I see clearly how much evil may arise from very small matters, and that we are constantly in danger of missing our way, even when we intend to do the thing that is right; therefore we have need always to pray, "Lead us not into temptation, but deliver us from evil;" and how watchful and vigilant we must be, if we would not enter into temptation, seeing we are ever liable to be deceived by our own wisdom and understanding, if we take any step without consulting the Divine Wisdom.

'*November* 28.—This morning my dear friend Mrs. Oldknow departed this life, after an affliction of above two months. Oh what a number of my most intimate friends and acquaintance have lately gone off the stage

of life. What revolutions take place in families, in societies, and in churches. I see a fresh generation springing up, and many new and unprecedented things taking place one after another. I feel the shortness of time, the uncertainty of life, and the nearness of eternity. What shall I do to redeem the present, which is all I have on hand; the Lord give me wisdom to direct my ways. I have not always worked when I ought and when I was able, and now I feel it difficult to renew my labours. As I went to the chapel this morning, I had such a retrospective view of my past foolishness, that I could only cry for forgiveness through the blood of the Lamb, and say, "Enter not into judgment with me, O Lord." May I now be wise to redeem the few remaining days allotted me, and then lay down my tabernacle in peace, and enter into rest. My God, leave me not when I am old and grey-headed, until I have showed thy strength unto this generation, and thy power unto that which is to come.'

How intense and unremitting her anxiety for the spiritual welfare of her children continued to be, is made abundantly apparent from the annexed letter. With her religion was supreme; it tranquillised her spirit, it purified her heart, it ennobled her mind, it satisfied her passions, it dignified her character, it brightened her prospects. That her children might be enriched with the same satisfying portion, was the object of her unceasing pursuit, the matter of her most anxious desire; that they might live before God was her strong wish, her high hope, her prevailing prayer.

'*December* 16, 1824.

'My dear Mrs. Ogle,—I feel myself greatly obliged by your kind favour, and for the expression of your Christian regard for my welfare. I certainly am called,

from the present state of affairs, (in some departments of my family connexions,) to cultivate patience, and to exercise both faith and love in a more extensive manner than I have in times that are past. And I bless God that I feel my mind very much supported, and I yet hope to see the salvation of God. I am more and more convinced of the vanity and insufficiency of earthly good. Yet I would not be unthankful or unmindful of the many blessings I still enjoy. The great thing that I am most anxious to see is, the full salvation of all my children, and of those with whom they are united; being fully convinced, that the fear and love of God are the only steps to glory and virtue, and that whatever is possessed without them will not ultimately profit, either as it refers to this world, or to that which is to come. And perhaps these trying circumstances may work together to promote this "one thing." My health has been better within the last two months, and I hope that I shall continue better. But so many are called away of my choicest friends and acquaintance, and some of them so suddenly and unexpectedly, that I dare not promise myself any long continuance here. I endeavour to hold myself in constant readiness for the important change. I will thank you to give my very kind love to Mr. and Mrs. Hannah; you will find them both valuable and sincere friends; and I believe their appointment to Leeds will be made a great blessing to the Leeds people. Be pleased also to make my best love to all your dear family. Mr. T. also joins me in love to yourself and Mr. Ogle, and shall always be happy both to hear from you, and of your well-being, and should be much gratified in seeing you once more at Nottingham. And now, my dear Mrs. Ogle, still continue to bear me up at a throne of grace. I always find prayer the best resource in time of trouble,

and always the safest and surest means of being kept from the power of temptation. O may our united prayers ascend daily before the throne; and may you and I, and all our families, be finally bound up in the bundle of life together! The Lord grant it, for His name's sake. Amen. Yours,

'MARY TATHAM.'

'*December* 25.—Blessed be God, my strength has hitherto been proportioned to my day; my Lord's prayer has still prevailed for me in the darkest and most discouraging seasons, even when I have appeared to myself to have neither faith nor love. Yet in the worst of times my heart has never departed from the Lord, neither have I broken my covenant with Him by setting up any created thing in His place, or entertained thoughts dishonourable to Him from the first day I set myself to walk with Him: but O how little have I glorified Him, and how seldom have I witnessed for Him; how often have I drawn back in the day of battle, and shrunk from the cross, when I ought to have taken it up; yet He has not utterly taken His mercy from me, nor sworn in His wrath that I should not enter into His rest. The Lord showed me to-day that I have always erred in looking too much to man, and in expecting comfort, help, and encouragement from a wrong quarter; that I have nothing to do with the creature, as a source of support and consolation, but only with Himself, whose servant I am, and whose commands I am bound to obey; and that my work is to labour patiently and perseveringly, regardless of my own comfort and profit, so that God only may be glorified.

'*January* 23, 1825.—I began this year with a full determination to walk more closely with God. Since its

commencement I have had to fight every inch of my way, and have sometimes hardly known how I have stood. My outward exercises, and inward conflicts, have been many; yet, out of all, God has delivered me, and sent me seasonable support and encouragement from various quarters. Many friends have unexpectedly visited me. Dear brother Miller stayed with us two days, and brought with him a heavenly influence into our family, and also into the society through his public ministration. Brother Newstead, on his way to London, stayed with us a night, and enlivened us by his interesting and devout conversation. Lady Lucy Smith, on her return to Nottingham, came and spent some time with me in conversation and prayer. Yesterday, I was encouraged in family prayer, this morning in reading the 16th, 26th, and 27th Psalms; and under preaching this forenoon, the subjects were peculiarly suited to my wants. I have also had a renewal of many great and precious promises, but I do not yet experience all that salvation I want to feel. I have many difficulties to encounter, and sometimes I have strong and fiery temptations. Were I fully renewed in love, none of these things would move me, but I should rise victorious, and triumph over all.

'*January* 31.—Have had some peculiar views of the Lord Jesus Christ's last suffering. I seemed to follow his spirit from the cross into the separate state. My faith was strengthened, and my soul comforted with the view. It is enough: my Lord surrendered His spirit into His Father's hands. He opened the path of life, and became the resurrection and the life unto all believers, being Himself the first-fruits of them that slept, and the first-begotten from the dead.

'*February* 20.—The last three weeks I have had

fightings without, and fears within. Satan has been very busy, yet my strength has been proportioned to my day: when the enemy came in as a flood, the Spirit of the Lord lifted up a standard against him. At present I have little rest; how long it may continue I know not: I desire to sink into the will of God, and leave myself entirely in His hands. I know that

> "To patient faith the prize is sure,
> And all who to the end endure
> The cross, shall wear the crown;"

and as it respects outward things, my mind is perfectly easy, I know in whom I have believed: I rest upon the word of promise, and know it cannot fail. The spiritual state of my family is my greatest care: I do not yet see them all as I could wish; yet I would be thankful thus far, and hope to the end. The promises belong to me, and to them; and I dare put in my claim. The Lord increase my faith, and enable me to persevere in prayer.'

Death was viewed by Mrs. Tatham with great frequency, calmness, and firmness; but always with just and appropriate solemnity. Death is the king of terrors: and, therefore, wherever the salvation and happiness of man are spoken of, attention must be paid to this capital evil: if provision is not made against this calamity, nothing is done. But so special, and so perfect, is the provision made against it, that "death shall be swallowed up in victory." He who said at the beginning, "Ye shall not surely die," still deceives the children of folly, by teaching them to scoff, with insolent disdain, at that death which they know to be inevitable, thinking that its unexperienced bitterness will soon be past. Even the children of wisdom are sometimes

lulled into sleep, by indulging shallow thoughts of their conflict with this enemy, whose nature and qualities are so formidable. But let us not deceive ourselves. The Scriptures, rich in grace and salvation, teach us to think of death with awe, as a formidable adversary, in subduing whose terrors, and in annihilating whose dominion, the Almighty himself appears in serious contest, and gains to himself "a glorious and everlasting name." It is HE that "will swallow up death in victory," with his *infinite zeal and love*. With what Divine impetuosity doth the God of compassion burst into the field, while death assails the children of his love! As a parent, beholding his child seized by a wild beast, or serpent, or human ruffian, rushes at once on the enemy, and, if his strength fail not, tears him in pieces; so will the blessed God come down, "terrible, out of his holy places," to fight for his children, when the iron hand of death lays hold on them. "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction! Repentance shall be hid from mine eyes." There are, indeed, awful mysteries in the nature of death, which baffle the inquiries of the wisest, and appal the spirit of the boldest of mankind. Man, standing alone, is unequal to the conflict with an enemy, whose nature and powers surpass his investigation. But, blessed be God, there are opposite mysteries of love and power, exhibited in behalf of dying Christians, by which the least of the Redeemer's flock becomes a mighty conqueror in this solemn crisis. Death and the reader must have a meeting ere long. And know, oh man, whoever thou art, that lookest on this page, that the foundation of thy strength in that great encounter must

be laid in a supernatural knowledge of God, a true application of the sacrifice of Jesus Christ to thy conscience by faith, a spiritual acquaintance with heaven, and a weanedness of heart from the world.

The following letter speaks of death, in a tone and manner sacredly solemn.

'*February 28th*, 1824.

'My very dear Mary,—We received your very kind letter just in time to relieve our minds from the painful apprehension that you were ill, or that something was materially amiss with some of you, as we have been kept so long without hearing from you.

'I send you a few tracts from Dr. Owen's work On the Spirit as a Comforter, to distribute among a few Christian friends, as they are well calculated for usefulness to the churches of Christ.

'I felt much for you on account of the death of the dear young man who was so suddenly removed out of this state of trial into the world of spirits, whilst visiting you. It is an awful thing to die, even when the prospect of eternal life is before us; but it is much more so if any doubt or darkness rests upon the mind. But we may reasonably hope that this dear child, being a child of many prayers, and of the seed of the righteous, to whom belongeth the covenant and the promises, is removed in mercy, although the dispensation is dark and gloomy to our apprehensions, and mysterious also in the suddenness of the stroke; but

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

" Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will."

Therefore let us learn to trust where we cannot trace the inscrutable judgments of Jehovah. We know that all his ways are mercy, goodness, and truth, to them that love Him, and that His covenant-promise stands sure to *us* and to our *children*, while we continue in covenant with Him, and our posterity cut not themselves off from it by wilful and final unbelief. Nevertheless, let us fear, lest a promise being left us of entering into his rest, any of us should (even) seem to come short of it. But rather let us exhort one another while it is called to-day, and so much the more, as we see the day approaching. But I must conclude, and would only add, that your father and myself are tolerably well at present. He unites with me in best love to you and Mr. O., &c., &c. We had a letter from Daniel awhile back, and he is well, and I understand is much approved of in his circuit.

'I hope, my dear Mary, you will pay me a visit this spring. Do not fail to come. We want much to see you; and we should also like to see Mr. O., but have almost given up all expectation of that. However, we do not forget him before God, and hope that we shall continue to pray for the Divine blessing on you both to the end of life. May the good Lord bless you!'

'*March* 13.—Although I have not been confined to my room for the last fortnight, yet I have been unable to attend upon my family concerns, and have experienced at times great heaviness of spirit. Nevertheless, I have been strengthened and comforted by the

visits and sympathies of my Christian friends, and also by reading the living experiences of some who have departed this life in the faith of Christ. The remark of one, respecting his family, expressed in the words of David, well suited my present condition; for, though my house be not so with God, (at least some part of it,) yet He hath made with me an everlasting covenant, ordered in all things, and sure; and I know that it is fixed as the pillars of heaven, and that I shall see His great salvation, and prove the verity of all the many great promises He has made unto me in Christ Jesus. "Glory be to the Father, and to the Son, and to the Holy Ghost!"

'*May* 1.—This morning I went to the chapel with a weight upon my spirit, and with impressions of a kind unfavourable to my profiting; but immediately on entering the place I realised the presence of God, and felt enlargement of heart towards Him, particularly in singing the first hymn, and reading the lessons. I also felt deeply the necessity of having the abiding influences of the Holy Ghost in all our exertions, to pluck sinners out of the fire. None but the Spirit of God can remove the veil from off the heart, and speak the living word. May I ever bear this in mind, and pray continually that He may send forth His light and His truth, and take unto Him His great power; for without Him we can do nothing. It is not in man to quicken either his own soul, or the souls of others; yet I would be found doing all I can, and would ever feel that it is God who worketh in me, to will and to do of His good pleasure. May I give Him no rest, till He sends forth His salvation as a lamp that burneth, and His word as a hammer that breaketh in pieces, discovering the most secret recesses of the soul.

'I was much depressed respecting the Catholic Bill passing the Commons. I looked to God, and was encouraged to believe that God would appear for His people, from that word, "Abraham believed in hope against hope." I was also much burdened on account of my son John, and while pleading with the Lord for Him, I received a clear assurance that the salvation of God should soon be made known unto him.

'*May* 22.—On the 14th of this month I was led out in prayer for this nation with greater earnestness than usual, and felt the importance of the cause I was engaged in very deeply. I was also encouraged to expect an answer of peace; and, blessed be God, He has spared us another year, and saved us from the hand of the enemy, and not suffered the insulting foe to prevail against us. May we know the day of our visitation, and rightly appreciate our civil and religious privileges; holding fast the things so freely given to us of God, and watching thereunto with all perseverance and thanksgiving; that no one take our crown, shackle our energies, or hinder our exertions in the cause of truth and mercy, but that we may be enabled to maintain our standing, and urge our way through every opposition, with undaunted zeal and holy fervour, against every measure which the cunning craftiness of men may adopt, whereby they lie in wait to deceive and entangle us.

'*July* 24.—This morning I awoke with these words, "Pray always." I have found this a profitable day, but for the last three weeks my mortal frame has been a clog to my soul; the heat of the weather and the state of my health have rendered me very dull and inactive: yet my heart is right with God, and my desire to serve Him increases; but I feel myself to be nothing, yea, alto-

gether lighter than vanity. I carry about with me a dying body; I live in a dying world: my friends, and acquaintance, and relatives, are dying around me. Many are taken away suddenly, both young and old, and many of them in the strength and vigour of health. So uncertain is life, so certain is death, and so prevalent are violent diseases, that we know not what a day or an hour may bring forth. The Lord help me to stand on my watch tower!

'*August* 10.—Last week two of our near neighbours were both taken off, as it were at a stroke, with scarcely any notice. I have of late been so accustomed to death, that on every fresh occurrence, I am ready to inquire who will next be called? May I be always ready.

'*October* 23.—The Lord has been removing another of our dear relations, my husband's only brother, the last of his father's family, besides himself: four months ago, also, his sister died, and now he is left alone of that generation. Our children will soon have to stand in our places, and we shall be removed to an eternal state, when our bodies will rest in the grave until the morning of the resurrection. O that we may all be forthcoming to welcome the Bridegroom at that day. Mr. W., our neighbour, and also Mr. H., have been taken away by death this last week. How many whom we have had converse with are dropping off around us!'

In a letter to her daughter at Fixby-hall, dated Oct. 22, Mrs. Tatham gives the particulars of the sudden death of Mr. Tatham's only brother; upon which event she remarks, "that in a few years at most, it will be said of us also, they are no more. May we make it our chief business to make sure work for eternity, and live as those who are candidates for a better world." She refers to the same bereavement in the following letter:

'*November* 11, 1825.

'My dear Mrs. Ogle,—Since my return home, my health has been gradually improving, as it usually does in the decline of the year. If this be fully verified of me in every other respect, my last days will be the best of my life. For now, while every thing around me wears the appearance of winter, and vegetation droops and decays with age, or the sharp blasts of the coming storms, I feel more invigorated and strengthened by them. And yet how delightful and pleasant is the returning spring, and how cheering to see nature reviving and putting on her beautiful attire. But when health and spirits are wanting, we lose the comfort of the pleasing scene, and languish out our time in weariness and painfulness, in weakness and disease. So that if our real comfort depended upon these outward things, what poor, unhappy, miserable beings should we be. But how often, in these outwardly gloomy seasons, have we experienced the strongest inward consolations, so that we could rejoice in tribulation, and praise the Father of mercies for His unbounded love towards us in Christ Jesus, which no affliction or trial could damp, or deprive us of.

'You, no doubt, have heard of our dear brother's death, which, though expected by us, yet was awfully sudden at the last; he being so much better, and in very good spirits a few minutes before he died. So soon is life gone, and so necessary is it to be always ready, that we may not be surprised at an hour when we think not. Numbers of my friends and acquaintance have dropped off within the last year, and some of them in the full vigour of life and health. May you and I strive to live more in heaven and less upon earth, while we tabernacle below. I deeply feel the importance of being

more spiritually minded; yet while we are in the world we cannot altogether disengage ourselves from outward things. But we ought always so to pass through them as not to lose those that are eternal. Nor should we ever lose that deep sense and feeling of eternal things, as to take our eye from them for a moment. And were we always to be as deeply impressed with the great importance of eternal things as we are with that of earthly things, we should then find earth indeed to be a scale to heaven, and the things of time and sense to be steps leading us to God, and all the creatures to be so sanctified to us, that in all things we should enjoy the fruition of Him that filleth all in all. O let us labour now, in the evening of our days, while our sun is setting, to grasp the glorious prize, that our horizon may be bright and clear, and our hope full of immortality and eternal life. And may the peace of God keep our hearts and minds in the knowledge and love of Himself through Christ Jesus.

'I shall always be happy to hear from you, and hope we shall continue to remember each other at a throne of grace. In the meanwhile I remain your truly affectionate friend,

'M. TATHAM.'

'*November* 20.—Still one and another are quitting the stage of life. Miss Emma H—— has soon followed her sister; Mr. W., of Leek, in the prime of life, and in apparent health, was taken away after a few hours' illness; and J. L., a member of our society, died while he was smoking; and I am yet spared. O may I sit loose to the world, and die daily to it. I never had so many worldly concerns upon my hands as I have had of late, yet I pass through them with more ease than I for-

merly did. I trust I am not losing sight of any promised blessing. I endeavour to walk by faith, and not by sight; but I want a closer union with God, and to be more spiritual in my conversation; and the Lord does show me favour by bringing me into acquaintance and fellowship with His chosen ones.

'*November* 27.—Another month is almost out, and

> "Lo, I cumber still the ground,
> Yet an Advocate is found,"

who prays, "Spare it yet a little longer, and I will dig about it, and dung it, and if it bear fruit, well: if not, then shalt thou cut it down." How long has the Lord borne with my sloth and indifference, and how often has He pruned my branches, and dug about my roots: and yet how unprofitable a plant am I in the vineyard of my Lord. Lord, spare me a little longer that I may recover strength before I go hence, and be no more seen.

'I have been reading over the life of Dr. Toft. I esteemed him much. His humility, faith, and simplicity were very great, and equalled only by a few; for ardour and zeal he was remarkable; and for sincerity and openness of disposition, almost a prodigy. I have known his manner of life from the beginning of his Christian career, and I consider that Mr. Atherton has given a lively, faithful, and judicious sketch of him. Whatever were his foibles, as a man, he was true to His God, and to His cause, wherein he had engaged.

'*December* 14.—On the evening of this day, between eight and nine o'clock, we had a most tremendous thunder-storm; the whole town appeared enveloped in a cloud of thick darkness, which being immediately over it, the flashes of lightning were exceedingly vivid, and the thunder following the lightning instantaneously,

showed it to be very close upon us. Some of the thunder had a harsh, metallic sound, as if many bars of iron were clashing together, and sometimes it was as the sound of a loud trumpet. I expected much damage would be done; but am thankful that neither the town nor its environs sustained any injury. The storm fell heavier in other parts of the kingdom; yet I have not heard of any lives being lost, excepting those of animals.

'*December* 31.—The Lord has brought me to see the close of another year. I spent about three quarters of an hour alone, while some of my family were retired to rest, and others had gone to the watch-night. Great numbers of my friends and acquaintance have been taken hence during the last year. Yesterday Mr. Peat died; he was a humble and simple follower of the Lord Jesus. Thirty years ago he was a burning and a shining light, a true servant of Christ, and a minister of good to the people of God. His infirmities were many, and his afflictions not a few; but his faith, his love, and his patience, did not fail. Several others of our friends have also been summoned hence, and some of them, only, at a short notice, but I trust in a state of preparation for a better inheritance.

'A great man is also fallen, (the Emperor of Russia,) I am afraid he has met with a premature death; but God only knows. I wish his successor may prove as good a father to his people as he has been. But his removal will probably produce a change in the affairs of state throughout the nations of Europe, and also in other parts of the world.'

CHAPTER IX.

1826—1829.

MRS. TATHAM RENEWS HER COVENANT WITH GOD—DEPRECATES EVIL-SPEAKING—HER ESTIMATE OF THE LAW OF LOVE—OF THE DIFFERENCE BETWEEN THE HOUSES OF SAUL AND DAVID—HER STRONG FAITH REGARDING HER FAMILY—DEATH OF MR. BUTTERWORTH—ILLNESS AND DEATH OF HER SON JOHN—HER UNION WITH THE PIOUS BEYOND THE PALE OF HER OWN COMMUNION — VIEW OF THE SUPINENESS OF PROFESSORS, AND CHURCHES, AND GENERAL APATHY OF THE NATION—ATTENTIVE CONSIDERATION OF PROPHECY, AND LIVELY EXPECTATION OF ITS FULFILMENT.

For want of reflection we often lose the benefit both of providences and ordinances. But Mrs. Tatham, like other eminent Christians, was the subject of close reflection; she was much given to meditation, as well as to prayer. She frequently reviewed the way through which Providence had conducted her, and explored the ways of her own heart. Yet were there certain seasons and periods, at which she entered more systematically, and thoroughly, and minutely, upon the necessary, painful, and difficult work of self-examination; when with a fearless step she traversed the various labyrinths of her motives, the modes of her conduct, and the spirit and temper by which she was influenced. Her power of mental analysis, so to speak, was great and ready; she could dissect away the ostentatious and the visible, and

come down upon the secret, and, to the careless and unpractised observer, the invisible springs, whence words and actions flow, and from whence they derive their moral tone and colouring. No one can read through but a page or two of her Diary, without being convinced that she lived in habits of the most intimate personal scrutiny, and had made great attainments in self-knowledge; so that her descriptions of her state are not rude and general hints, and rough and hasty sketches, of the condition and workings of her mind, but careful, accurate, and even philosophical, and faithful, delineations and representations of that microcosm—the world of her heart. She knew Christ Jesus the Lord, and she knew—herself. One of the seasons at which she entered solemnly and determinately upon this course, was the close and commencement of a year. In the public devotions observed at that season, she joined whenever her health permitted her attendance. At such covenant-communion service, there is a formal, deliberate, and professedly an unreserved surrender of ourselves to God, which calls for a very solemn and unsparing examination of the state of our heart, and the tenour of our life; lest it should be found, that in loud and outward profession, we are giving to God what in reality we are reserving for the world—for its frivolous pursuits and sinful enjoyments. Mrs. Tatham felt that some preparation was necessary when about to engage in the most solemn act of Christian worship—that in which we do, each one for himself, renew our baptismal engagements to be the Lord's, renouncing the devil, the world, and the flesh; where we receive what we profess to regard, not only as a sign, but a seal of our union to Christ as members of his spiritual body. She therefore felt that at a season like this, when we are about to transact with God, in the way of

declaring before the church our cordial acceptance of Christ as our covenant head, and our acquiescence in all the terms of that covenant of which He is surety, it is peculiarly required that we enter on such transactions with the greatest solemnity and sincerity, humility and fidelity.

Surely it is not enough that we make a general acknowledgment of guilt, and look to the blood of Christ for the removal of that guilt. It must be necessary that we should make the sins of which we have been guilty the special subjects of a solemn investigation, and the occasion of a special application to the fountain of mercy, where alone that guilt can be washed away. If we confine ourselves to a mere general confession, and a general application to the blood of atonement, it is much to be feared that it will be found, that there is nothing very deep or heartfelt in our sorrow, nor very lively in our faith; and that all the while there may be much unsubdued sin lurking in our heart, of which we have hardly ever been conscious, and against which therefore we have never seriously contended. We must make conscience of searching out and bringing to light our particular offences, honestly endeavotir to look at them in all their extent and aggravation, tearing away the disguise in which pride and self-love are so ready to invest them; and having seen them as they appear when tried by the Divine law, without any palliation, we must confess them; and looking to the blood of Christ with a simple and undivided reliance on its cleansing virtue, we must supplicate, for every sin so discovered and acknowledged, the special exercise of God's forgiving mercy. And all this clearly implies, that at the moment such confession is made, and such supplication offered up, there is an earnest desire to be kept from these sins,

and an honest purpose, in the strength of promised grace, stedfastly to resist them in all time coming. Where this is awanting, where there is any thing like a mental reservation in favour of a sinful indulgence, or of some modification of such an indulgence, it gives a character of insincerity to the whole transaction. But no such insincerity was found in the conduct of Mrs. Tatham on occasions of this searching and binding character, one of which is mentioned in the next notice inserted in her Diary.

'*January* 1, 1826.—I have this day renewed my covenant again with God, and made a fresh surrender of myself into His hands. I have much to praise God for in the year that is past; He has brought me through many close trials, and still upholds my soul in life, though my body often appears to be near the grave. When I look back upon the past I feel humbled in the dust: at the best I have only been an unprofitable servant, and often a rebel against light and love, but He has borne with my manners in the wilderness. May I still live to praise Him, and may my last days be my best.

'*February* 12.—I have been a prisoner all this week, until this morning, when I went to the chapel. Mr. H. related two important anecdotes; one respecting Mr. Fletcher's cure of evil-speaking, by praying with the individual whom he detected in that error—the other, of Mr. K., who resolved to let no thought lodge in his mind contrary to love. Much evil would be prevented, and much good effected, if these two particulars were fully attended to; individual improvement in the Divine life would be more manifest and permanent, while much improper feeling and influence would be checked, by which means the benefit of society would be greatly enhanced. The first and great commandment is love; a

breach of this is a breach of the whole law at once. By repelling every thought contrary to love we preserve our own equanimity of spirit, and are fitted for every good word and work; whereas, by admitting a thought contrary to love, we prevent our own endeavours, and block up our path of usefulness. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Therefore, love thinketh no evil: and, consequently, cannot speak evil of any one, but prays for all, that all may live and glorify God. As it respects my own state, I feel God hath my whole heart, and I desire that my life may be His.

'*February* 26.—The day before yesterday my mind was brought under severe exercise, so much so, that I could hardly look up; darkness did indeed intercept the skies, and sorrows' waves around me rolled; I could not believe for any thing, though many great and precious promises passed before me; yet I could not realise my interest in them, but could only pray, "Deliver me from evil!" I felt as if I were surrounded on every side by enemies, and as though all my friends were afar off from me, without having one at hand to help or comfort me. I cried unto the Lord for help against the foe; I was indeed pressed beyond measure, and groaned for deliverance; there was scarcely an action of my life, from my childhood to the present time, but what was set in array before me; my shortcomings and unfaithfulness aggravated my condition sore, and were multiplied above all my transgressions, and magnified above all my sins. I looked to my God for a fresh manifestation of His love, and a fresh act of His sanctifying power, but deliverance did not appear at hand, and the multitude of my thoughts within me greatly disquieted my soul.

'This morning, before I went to the chapel, I was

much lightened; and while Mr. Parker was preaching, I was comforted and strengthened. But I still feel much heaviness of spirit, though, upon strict examination, I find in me no bent to backsliding, but a fixed determination for Christ to live and die; and I do believe, under every discouragement and distress which I experience, that I shall assuredly hold out unto the end; and that nothing shall ever separate me from the love which is in Christ Jesus my Lord.

'*March* 19.—In the beginning of my Christian warfare, that scripture was given unto me—"I have prayed for thee, that thy faith fail not." And in my social exercises, I have always believed that I should see the salvation of God; and, when touched with grief at the conduct of others, I have experienced the blessed influence of that caution of our Lord's, not to "be offended in Him;" so that, at the worst of times, and in my severest conflicts, I have had strength, grace, and wisdom imparted unto me, according to my day of trial. And when I trace the faithfulness of God, in all His dealings with me, I am astonished at His unmerited goodness to so unworthy a creature as I am; and when I look at the many promises He has made over to me in Christ Jesus, I am strengthened and encouraged to ask yet greater things.

'*March* 23.—While occupied this day in my garden, some peculiar thoughts engaged my mind. I was led to consider the difference between the house of Saul and that of David; the one dealt in curses, the other in blessings; Saul was full of invectives, suspicion, and unbelief—David, of faith, love, sincerity, and truth; the one troubled his house, the other builded it up; the one was cut off from the kingdom by his covetousness, cowardice, and disobedience—the other was established in the king-

dom by his wisdom, courage, and faithfulness. While thus reflecting upon these opposite characters, I felt my interest in the house of David, and in David's Lord—particularly in that scripture, "I have made a faithful oath unto David; of the fruit of thy body will I set upon thy throne." All the promises made to David passed in succession through my mind, and I rejoiced before the Lord that I had my interest in them all.

'David had afflictions in his family, nor were all his children within the covenant; but the promised seed was to spring from his root, and his house was to be established for ever before the Lord; and I also felt that my house should assuredly be established before Him, though now it is not as I could wish it to be, yet it shall not be as the house of Saul, but as the house of David, blessed for evermore.

'*April* 23.—This has been a heavy day; nevertheless, it has been a day of much prayer and supplication. Yesterday my faith was strong, and I could believe for present blessings. I went to the chapel this morning under a deep impression of God's willingness to hear prayer, and of the necessity of power and prevalence in prayer. Mr. Parker preached a plain, useful discourse, upon the subject; and I have reason to hope that it was attended with conviction to some, though I did not reap all the benefit I might have done, through inward reasonings which filled my mind; but in meeting my class this afternoon, I felt encouraged and strengthened.

'*May* 13.—Our Missionary service commenced this morning. Mr. Squance preached out of Malachi, from "The desire of all nations shall come." It was truly a profitable season; but after I came home, I turned very dull and heavy, and could scarcely meet my class. In

the evening I felt power to plead with God, and in pleading, found great enlargement of heart. O for more power to continue instant in prayer.

'*June* 4.—O what shall I render unto the Lord for all his benefits? May I ever take the cup of salvation and call upon His name; may I serve Him in the strength of His mercies, and ever live to show forth His praise. I was enabled this day to act faith for my family, and believe they shall be a seed to serve God from generation to generation. I only require this of the Lord; let Him do as seemeth Him good, as it respects the things of this life, for the earth also is His, and the fulness thereof; and I know that His mercy is on them that fear Him, throughout all generations.

'O how little every thing in this world appears to be, and how great, how immense the riches of the kingdom of God! O that I were more enlarged towards the miserable sons of Adam! that I could grasp the whole world in the arms of faith! Lord, increase my faith, and stir me up to pray, that I may prove thine utmost salvation, thy fulness of love!

'*July*.—Yesterday we received the intelligence of Mr. Butterworth's death. Our great men at the helm have been falling off for some time; but the Lord still liveth, and He knoweth how to correct a disobedient, and gainsaying people. The present aspect of affairs is discouraging, and enwrapped in mystery; yet no one appears to lay things properly to heart. There is a kind of false peace and hope prevailing throughout all distinctions and degrees of men; and even they who are actually suffering under the present state of things, are not truly alive to the cause of all the evil. Men are willingly living without God in the world, and grasping

after the things of time and sense. Even the churches are all slumbering and sleeping, and very few wise virgins are to be found among them.

'*July* 25.—Yesterday these words were applied powerfully to my mind: "Be careful for nothing, but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." I was enabled immediately to do this, and am satisfied that God is my helper, that He cares for me, and will supply all my need. I have been too careful in many things, and I am more than ever convinced that my care can avail little. God only is the great Arbiter of all events; and because He liveth, I shall live also.

'*August* 6.—I awoke this morning with these words, "If the Spirit of Him who raised Jesus from the dead dwell in you, He also shall quicken your mortal bodies. by His Spirit that dwelleth in you." Of late, my body has tended towards the grave; but He, who is the resurrection and the life, can also quicken me again; so that were I already dead, He could raise me up again, by virtue of that power which He hath, as the God-man, received from the Father. I desire to know more of Jesus, and to dwell more with Him. Sometimes I obtain a glimpse of His face, and feel my heart drawn out in strong desire to be with Him, that I may behold His glory; nothing greater, nothing higher, can I, or do I desire, in heaven above, or on the earth beneath.

'*October* 1.—The last three weeks I have been from home, for the benefit of my health, and am much strengthened in comparison of what I was three weeks ago. But while I have been renewing my vigour, my son John has been declining rapidly in health. How far I may hope for, and expect his recovery, is a matter of doubt, but I give him up into the Lord's hands. He

only is the Arbiter of life and death. He knoweth best what lies before us, and how far his prolonged life would be for God's glory, and his good. I could freely resign him, had I an assurance of his acceptance with God. Yesterday I felt the force of these words, "ALL THINGS ARE YOURS," death as well as life, working salvation for the children of God, by faith in Christ Jesus; and although things for the present wear a gloomy aspect, I dare rely upon the promise.'

The following letter breathes the most respectful and affectionate maternal tenderness, and refers to the illness of her son John, a very fine young man, of the greatest promise in the art, to which, prompted by his genius, he had been devoting the most zealous and studious application, that of portrait painting. He was a handsome, clever, talented youth; the delight of his friends, the hope and pride of his parents, and much interest was felt in his opening day. The bud was large, the blossom was beautiful and lovely, but the fruit was not permitted here to be matured.

'*October* 31*st*, 1826.

'MY VERY DEAR MARY,—It is now a long time since you and I have immediately corresponded with each other, the intercourse being kept open principally between your father and yourself. I have an interest in all your communications together, which consequently renders me less anxious than I otherwise should be of writing to, or receiving letters from you: and, indeed, I often feel great reluctance to take a pen in hand, through indisposition or fatigue; yet I would not so far forget myself, as entirely to divest myself of proper feeling on the subject, or consider it altogether unimportant whether we write to each other or not. But, I bless God, I

do always bear you upon my mind in my approaches to a throne of grace, and I trust our prayers often ascend together heavenward, though unconscious of each other's feelings, and too far distant to join in presenting our supplications together.

'I have felt much of late about you and your dear husband, especially since we received your last letter; but as you thought Mr. O. something better when you wrote than he had been, I have hope that he still continues better. Would not a journey to Nottingham do you both good? I do assure you we will do all in our power to make you comfortable, and a few weeks spent with us, would be a great comfort to us. Give my kind love to Mr. O., and tell him that if he is able to undertake the journey, the change of air will be of real use to him, and to you too; and if the season continues open, and moderately dry, there can be little or no impediment in your way in coming hither. Therefore I expect you will make an effort to come and see us soon, before the cold sets in.

'Your brother John is still at home, and is obliged quite to desist from his painting; but I think him rather better than worse, but not out of danger. His physician prohibits him from doing any thing at present, and forbids his return to London, though he were quite recovered, till the spring is well set in. Ellen and Betsy are both well! and if they knew I was writing, you would have a bundle of love from them. And now, my dear Mary, I hope your indisposition does not prove a hinderance to your progress in spiritual things, but that it rather leads you into a closer acquaintance with the things of the kingdom of God. The world has been a wilderness to me for many years, and the more I see and know of it, the less and less I am attached to it,

and find it my greatest wisdom to live above it altogether, leaving both its cares and its pleasures behind me, as things of little moment, seeking rather the kingdom of God and His righteousness, knowing that nothing will be lacking whilst I am possessed of these.'

'*January* 13, 1827.—Last Sunday fortnight was a memorable day to me. My dear son, who for some time past has been in declining health, was suddenly taken worse. Being alone with him at home in the evening, I spoke plainly and closely to him, respecting the state of his mind. Sometime ago, he began to entertain opinions of a sceptical nature; therefore, knowing his prejudices, I did not then attempt to contend with him, or strive to convince him, by reason or Scripture, of the danger and fallacy of his notions, but simply asked him what his views were of his present state, if God should shortly require his soul of him, to which he gave me no answer. I then asked him if he were willing to die, or if he were as he would wish to be found, should he be taken hence? He acknowledged that he should wish to feel differently to what he then did. I entreated him to begin to pray, and seek unto God for mercy. He replied, that his heart was so hard, and his mind so dark and bewildered, that he could not. I urged him to make the attempt in the best manner he could, and not to neglect it any longer. I then kneeled down, and prayed with him and for him.

'During supper time, his mind appeared to be greatly agitated; after which, his father read a chapter out of St. Luke's Gospel, and then interceded with God in his behalf. On rising from our knees, he was seized with the most powerful and alarming convictions: his apprehensions of God's wrath, and vengeance against

sin, were beyond every thing I ever witnessed. He seemed to have an awful insight into the reality of a future state of punishment, and cried out in the agony of his soul, "There is a hell! a dreadful, burning hell! I never thought it possible to be convinced of this till now; but now I know it, and I feel it. Oh what a fool have I been: the pride of my heart would not let me submit. I might have been convinced, and believed before, but I hardened my heart, and now God laughs at my calamity, and mocks when my fear cometh! Oh what a tremendous Being God is! How shall I stand before Him!" He continued in this dreadful state from nine o'clock in the evening until four in the morning, earnestly pleading with God for deliverance. I tried to persuade him to compose himself and take a little rest, when he said, "I dare not sleep, for if I sleep I shall awake in hell." I told him I believed that God did not intend his damnation in this awful visitation, but to convince and save him thereby. He then composed himself till five o'clock, when he rose up in bed, and stretching out his arms, he wrestled with God in agonising prayer, until the sweat fell profusely from his exhausted frame. After awhile, he said, "Now I have hope; now I do believe that Jesus Christ died for all men, and I know He is the Saviour of all. Now I know that religion is a Divine reality, which makes the possessors of it happy. Now I know that the Scriptures are the word of God, and must be believed in for salvation. Glory, glory be to God! O praise Him for ever! Praise Him from whom all blessings flow, &c., &c.

'In this happy state of mind, he continued all day on Monday, praising and blessing God, and listening to us while we read the Scriptures to him. Towards evening

a slight delirium came on, when his comfort was interrupted, and a deep gloom overspread his mind until Wednesday morning, when he again broke out in fervent praise to God for all his mercies; and said, "Now I believe God has pardoned my sins; now I know I shall go to heaven when I die;" and then requested that all the family might be called together, that they might glorify God together on his account.

'In a few hours after, his delirium returned, and his mind was again thrown into great perplexity and darkness. Perceiving its approach, he said, "You cannot conceive what a distracted, bewildered state my mind is in; O do not let me sin,—O do not give up your confidence in my behalf!" For nine or ten days, his brain was so much affected, that he had no interval of rest either night or day, and his terrors were sometimes almost insupportable. Since then, he has been gradually recovering the use of his reason, but still continues extremely weak, and his ideas remain very gloomy, and afflictive to himself. He is deeply impressed with a sense of his own sinfulness, and much troubled at the hiding of God's face from him; his fear of death is very great, and his desire of life strong and vigorous; but there does not appear any probability of his recovery; yet I am looking up for some token of God's love to him. The enemy of souls has indeed been permitted to sift him as wheat, and to harass him in a dreadful manner. But the last two days he has been more collected, and submissive to the rod; and I trust his mental powers will be fully restored before the Lord removes him hence. This is, indeed, a dark and mysterious providence, and had it not been for the breaking forth of light in the beginning of the trial, it would have been almost insupportable.

'*February* 18.—My poor child is still in the land of the living, and the subject of much pain and great weakness. He appears to be approaching near his end, but he may continue yet awhile longer. His mental faculties are restored, and that extreme nervous irritability has subsided; but his mind is dark, and his thoughts gloomy and discouraging; yet he has short intervals of hope, and manifests a desire of salvation, but complains of the difficulty he feels in fixing his thoughts aright, even for a few minutes. He is incapable of any exertion, and can scarcely bear the fatigue of seeing any of his friends, or hearing them speak. Sometimes he hears the word of God read with pleasure, and often expresses his sorrow for having neglected the only Book that could do him essential good, for time or for eternity. I frequently pray with him; Mrs. Salthouse and Mr. Hanwell are the only two who visit him, as every change is too much for him, his weakness being so great. I am looking forward to the time when the Lord will again reveal His pardoning mercy to him; though I have reason to believe, that should I not have the satisfaction of witnessing it, he will most assuredly be saved. And I also see the just punishment of God in this affliction, for He will in nowise clear the guilty, though He be merciful and gracious. *Wilful* unbelief is a crying sin, and will not be passed by without punishment. O may we never *provoke* that wrath which we are *unable* to *sustain*, but kiss the rod, and submit ourselves to Him who judgeth righteously, and is the just avenger of all sin, either in time or in eternity!

'*March* 4.—Last Thursday we committed to the earth the remains of my dear John. The Thursday before, he was dying the whole of the day, and quitted this vale of tears at a quarter-past five on Friday morning.

I have much to be thankful for, on his account, as I have a clear evidence that he died in the Lord; but he was not able to converse after ten on Friday night. Mr. Longden, of Sheffield, was the last person to whom he spoke. To him he gave satisfactory evidence, that he was going to Jesus. His conversation on Wednesday evening, and also on Thursday morning, with Mrs. Salthouse, was very encouraging; in the afternoon, he engaged in earnest prayer for full salvation; the Lord heard him, and he gave praise unto God. Some time after, he had a severe conflict; I asked him if he held fast his confidence, when he answered in the affirmative, and expressed his confidence in God. He then remarked, that if he had known what he should have had to pass through, he would not have left such a weighty concern to a dying bed; and then exhorted his brother and sister to improve the time present.

'Since his decease, I have experienced much depression of spirits, but I cannot, I dare not, lament his departure. I am confident that he is removed from the evil to come. If he had been spared, I have no doubt he would have risen to great eminence in his profession; but the world would have been a snare to him, and his immortal soul might have been eternally lost; but now he is delivered from this present evil world, and safe lodged in the garner of God.

'*March* 11.—This has been a heavy day, and the whole of last week my time has been occupied with the things of this world. I never enter into the concerns of life in a more than ordinary way, but I feel their deadening influence upon my mind; I want to pass through all these things, without their cleaving to me. Perhaps I am too anxious to pass through them in my own time, so as that they shall not interfere with, and hinder me in the

more important concerns of the kingdom of God. How certain is it, that we cannot serve two masters; God and mammon cannot be reconciled. Worldly interests, worldly cares, and worldly anxieties, cannot agree with, or stand against our most imperious duties. May the Lord preserve me blameless in all the concerns of this life, that I may so pass through things temporal, as not to lose in any degree the things that are eternal!

'*April* 8.—This has been a day of close trial, and great inward temptation; the enemy has been permitted powerfully to attack me, and neither my mind nor my body seem equal to the shock. I am not conscious of any deviation from the rule of rectitude, though some feeling, that is not love, presses hard upon me from more quarters than one. I would not think wrong, much less do wrong; yet to love, where I cannot approve, but must discountenance, is difficult; as it is, also, to mark the exact line between disapprobation, and Christian forbearance and patient love. I have been altogether silent in the matter, having said nothing; but this also is pain and grief to me. O for wisdom, so to meet every thing, whether joyous or grievous, in the spirit of meekness and fear, that I may not be surprised into evil, or hindered from improving all things to the glory of God.

'*December* 16.—The last six or seven months I have been variously exercised, and much occupied with outward things; but in the midst of all, my mind has been kept in peace, and my heart standeth fast in the Lord. My health is still precarious, and I am incapable of using the same exertion as formerly; yet, if I know any thing of myself, I am more than ever fixed to live and die in the work and service of my Master. I want an increase of faith, and power, and zeal, to serve the interests of my Redeemer's kingdom. I have been enabled to make

some efforts of late; but, alas, they have been so feeble and so ineffective, that I am ready to say, "Send by whom Thou wilt send, but not by me. Nevertheless, behold I am in Thy hand; do with me, and in me, and by me, as seemeth good in Thy sight."

'A great many of my acquaintances have been called away this year, amongst whom is my dear friend Mrs. Dixon. She and Mrs. Ripley, of Leeds, with their dear mother, were the means of introducing me into the Methodist Society. Their memory will be ever dear to me. Many others also have quitted this vale of tears, and I still remain a living clod, upheld daily by the mercy and power of God. O, how soon life is gone, and how little do we know what lies before us! the present moment only is our own, the future is in eternity, and this day, while it is called to-day, is the day of salvation.

'*January* 27, 1828.—My friends are still dropping off, like leaves in autumn. Dear Mrs. Oastler was well and dead, in the space of a few hours! So suddenly do we pass away, and are no more seen. O what a change takes place immediately upon dissolution! The believer *sleeps* in Jesus! the sinner *awakes* in misery! But what is realised in either state, none have returned to declare unto us.

"O for an overcoming faith,
To cheer my dying hours,
To tread upon the monster Death,
With all his horrid pow'rs."

But when sin, the sting of death, is destroyed, what hath the believer to dread? the enemy then assumes the character of a messenger, sent to translate us from a world of trial to a state of rest.

'*February* 3.—When I look around me, and consider

the state of the religious world, and of Methodism in particular, I hardly know what judgment to form of the present times. There is undoubtedly a great increase of knowledge, and also of exertion to do good in every possible way. There is much good preaching, and a great increase of labourers, variously gifted, and employed in the work of the ministry. Numberless publications of a moral and religious tendency, as well as many literary productions, are sent forth into the world; and, besides, there are the various institutions which are established for the temporal and spiritual welfare of this and other nations: yet, notwithstanding all these things, it does not appear that solid piety is increasing, or that there is a deep acquaintance with the mysteries of our holy religion, but rather a conformity to the temper and spirit of the world. There is a sort of liberty indulged in amongst us, as a society, that must, without the greatest caution and watchfulness, tend to dissipation. Nothing is now done, without some kind of feasting together. In fact, our numerous meetings of this kind have become the conversation of the whole town, and many eyes are upon us. I am persuaded these meetings may be conducted to the profit of those who attend them; but if the life and power of religion are not kept up in them, they will ultimately end in licentiousness. I feel concerned, lest by using our liberties too freely, we should become a reproach to the foolish, and provoke God to let loose our enemies upon us.

'*March* 17.—I have been reading Dr. Woodhouse's Translation of the Apocalypse, with critical and explanatory notes. It is really a sterling work, and, without exception, the best I have ever seen upon that part of Scripture. It has been published now about forty years, and I wonder that so valuable a work should be so little

noticed by the literati of the present day, when so many fanciful and contemptible dogmas are imposed upon the public, and circulated far and wide, purporting to be the very essence of Divine truth.

'*March* 31.—This morning, at three o'clock, died Miss Eliza Wells, a lovely girl in the bloom of youth and beauty: so soon are we gone! We all do fade as a leaf; we pass away, and are no more seen. Miss Brewin also died after a short illness. She was a precious girl, only nineteen years of age. I called to see her about a fortnight before her death; she was then very unwell; and when I visited her again, I found her in dying circumstances. As she lived, so she died, in the full assurance of faith, perfectly happy, and collected to the last. She was a most obedient child to her father, and maintained her standing in the ways of holiness, without swerving either to the right hand or to the left. Very few young persons who really possess religion, do that credit to their profession which this dear girl has done since she knew the Lord.

'*June* 22.—I am not yet what I ought to be, considering my long standing in the vineyard of Christ, and the many communications I have received from Him, and through the medium of His word and His Holy Spirit. Yet I am encouraged to hope for greater things, and am comforted and strengthened when I consider all the dealings of the Lord with me, and how He has united me to Himself, and his visible church below. And, since He has brought me into the closest terms of friendship, affection, and intimacy, with some of His select few in this world, not only amongst the people with whom I have been united more than forty years, but also with those of other denominations of professing Christians, in the church of England, amongst the Mo-

ravian brethren, the Quakers, Independents, Baptists, and also the Scottish Church, I believe that I shall be found amongst them in that day, when He will gather His elect from the four corners of the earth, and raise them up a goodly company to meet Him at His coming. Surely I shall then stand with the sheep at His right hand, and behold His glory for ever.

'*July*.—As it respects the world and its concerns, I die daily; every thing in it appears less and less desirable. I only want to enjoy more of God, to have closer communion with Him, and to walk in the uninterrupted light of His countenance. When I examine myself, I know that I love God supremely, that His law is my delight, that His word is my rule, and that His Spirit is my comforter and guide. Sometimes I can rejoice in the Lord, and glory in tribulation; and the more outward hurry I have in the world, the more I centre in God. In this respect the scales seem to be turned with me. In times past, I sought and found God most in retirement; but now I often feel the most of His presence in the common avocations of life. May I ever sink into His will, surrendering my all into His hands, that He may be glorified by me in all things.

'*December* 14.—I find my way more and more difficult and dangerous, the further I advance in life. I have many things to encounter, and much to do in the business of the world. I should like to be more at liberty, but at the present my way is hedged up; I cannot do as I would, but I do as I can. I am saved from the spirit of the world; but I want a closer union with Jesus, and to be altogether conformed to Him. Amongst professors generally, I find very little of the pure spiritual life; a few there are who possess it; but it is not

now so fully in the power of the Holy Ghost, as I have formerly known it. Many flock to hear the word: some are awakened, some converted, and some are going on unto perfection: but oh, how much of the spirit of the world prevails in the church; and what a sensible departure there is from primitive Methodism! but no wonder, when men are aiming at something besides pure and undefiled religion. I feel my own nothingness, and would lie in the dust before God and man.

'*February* 8, 1829.—Death has appeared very near to me for some time, and lately I have become more familiar with it. Some of my dear friends have taken their everlasting flight during the last month. How long I shall be permitted to tabernacle below, I know not. I am apprehensive of approaching calamities in all parts of the world; yet there seems to be a general insensibility of danger. Amongst the professing people of God, also, there is an increasing love of power and honour, of worldly enjoyments and worldly friendships, so that the line of demarcation between the world and the Church is scarcely discernible. There are indeed but few who have not defiled their garments. O may the Lord send an awakening spirit amongst us, and stir us up to pray for a revival of vital godliness throughout the churches.

'*February* 15.—My mind has been much cast down at the present state of the nation, and of the apathy which so generally pervades it: few, very few, are feelingly alive either to their duty or their danger. I am well persuaded, that if God does not appear for us in this session of Parliament, we shall be ruined. I have borne it before the Lord; I am assured of His care over His own people, and I can rest myself wholly on Him. I have long seen the evil day approaching; but the time

of our judgment might be postponed, were the people of God fully faithful. The Gospel trumpet has been sounding in England with great power for near a century; but the blast is neither so strong, so decisive, nor so certain, as in former years; yet the work of God has been, and is still, gradually going on. This year is big with events, both with regard to the nation and the church; but the Lord reigneth. May I keep the end in view; and while I live upon the earth, serve my God and my generation faithfully.

'*February* 22.—Have been confined to the house today through indisposition, and my mind also has been under considerable depression on account of some who are verging fast into the spirit of the world. O how few can bear riches, or know how to use aright the power with which they are invested! Pride, covetousness, the love of the world and honour, destroy myriads; but "the Lord knoweth them that are His." When Saul was little in his own eyes, he was great in Israel; but when he departed from God, he died in dishonour.

'*March* 8.—My mind has been uneasy and troubled for some time respecting the church and the nation. Things wear a very gloomy aspect, and we are only just beginning to feel our danger. It is very doubtful whether any important change can now be effected without serious opposition. The cloud which hangs over us threatens a storm. May the Lord avert the evil, nor suffer his lingering anger to fall upon us, but grant us yet peace in our borders, and prosperity within our palaces. The low state of pure religion amongst all professing Christians renders our situation truly awful; there is much outward show, and much effected by the raising of monies for foreign and home departments of

Christian service, and a great deal of running to and fro; yet great insensibility and carnal security pervade all religious bodies.

'*May* 3.—My mind has been sweetly impressed with two passages in Isaiah; "Sing, O barren, thou that didst not bear: break forth into singing and cry aloud, thou that didst not travail," &c. Again, "Then shalt thou see, and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee," &c. From the strong impression which these passages made upon my mind, when considering the true meaning and import of them, I was led to believe that the Lord is about to work some great work upon the earth, by the speedy accomplishment of those great and wonderful things which He hath declared by the mouth of all His holy prophets that he will bring to pass upon the earth. Yet the outward appearance of things in the present day seems very discouraging, and portends great and sore judgments, ready to be executed upon His enemies, who are many and powerful, and who set themselves in close array against His truth, His work, His ministers, and His people.'

Mrs. Tatham was no solitary star, dwelling apart. She considered that the world was to be enlightened, and her spirit almost revelled in those bright and beautiful visions with which the sacred prophecies are so thickly strewn. The movements of the good and zealous of all churches to promote the general diffusion of the Saviour's name, enkindled her hopes, and called forth her approbation. Her eye was strong, and she looked abroad over the wide expanse of the world's misery and sin, and was strongly excited in behalf of its recovery and salvation. But she felt that the state of things about to be

realised, was involved in much shade and uncertainty. She never ventured to determine the times and the seasons, when the oracles of prophecy, touching the fortunes of the world or the destinies of the church, should receive their accomplishment. But she looked at the face of the sky, and stretched her view to the breadth of the horizon, and when indications of some change were pourtrayed there, she became thoughtful and expectant, and what is more, active and zealous: but she never ceased to be humble, and modest, and docile; her spirit was excursive and benevolent, but it was regulated and stayed in its flight, within the bounds of scriptural truth and soberness. In the following extract of a letter to her daughter, we perceive the admission of some outward decay, but her spirit was strong and soaring, and quick and beautiful as ever in its transitions, and sweet and ingenious in its comparisons and contrasts of things natural with things spiritual.

'*June* 12, 1829.

'MY VERY DEAR MARY,—I have been thinking about writing to you for some time past, but this is not a sufficient apology for my delay. Writing letters is not so easy to me as formerly, for both my health and my eyes fail me more and more: nevertheless, I am still in the body, and am able just to look after the house, and manage the affairs of the family. My strength begins to fail me a little; and I could not, till to-day, walk the length of a few streets without being quite fatigued. Your father has taken me out in a gig most days, for the benefit of the air, for some weeks past; but I did not perceive that I derived any real benefit therefrom, till last evening on our return home; and this day I feel somewhat recruited, and a little invigorated, with walk-

ing into the country a short distance from Nottingham. I hope when I hear from you again, that you will be able to inform us of dear Mr. Oastler's recovery from his late indisposition. We were very sorry to hear that he was so unwell, but trust the warm weather will quite establish his health: but it has only just been warmer here a few days, and the night frosts in the beginning of this week have greatly injured the early potatoes and the kidney beans. These, indeed, are small deprivements, but teach us the uncertainty of earthly things, and direct our attention to

> " a land of pure delight,
> Where saints immortal reign;
> Where endless day excludes the night,
> And pleasures banish pain;"

where there will be no nipping frosts, no death, no sorrow, no sickness, no pain; but where all will be serene, heavenly, and abiding good, suited to our states, and equal to all our wants, and capacious desires. Let us, therefore, my dear Mary, sit loose to all our worldly comforts, and so use all the providential goodness which God has put in our power, that when we are loosed from this changeable, uncertain state, we may enter upon that inheritance which is incorruptible, undefiled, and that fadeth not away. * * * Your affectionate mother,

'MARY TATHAM.'

'*June* 14.—Our missionary meeting has once more been held in Nottingham, and has, I understand, excited much interest; but I have not been able to attend. My health has been gradually declining this spring; I never felt so much bodily weakness before; my strength has so completely failed me that I have not been able to walk out as usual, and my cough becomes more trouble-

some. I can just meet my classes, and in meeting them, I sometimes get my faith strengthened, which encourages me. Were it not so, I should be cast down: for I seem to myself to be a most useless being, an unprofitable branch. May the Lord inspire me more and more with a pure zeal for His glory, and with fervent love to all mankind. I would show forth the praises of my God, and be faithful in all things.

'*June* 28.—Another month has nearly passed over, and the summer is hastening away. Time is ever on the wing; eternity is fast approaching; and death does not appear afar off. I want to improve the present now. My time passes imperceptibly away, and apparently to little purpose. I often wonder why I am continued upon the earth, as I seem to be altogether useless; yet I would be where the Lord is pleased to appoint—my times are in His hand. As it respects the things of earth, I die daily; but perhaps if my health were vigorous, I should enter too freely into worldly affairs. O for power to rise above myself, and the things which surround me, that I may be faithful to whatsoever the wisdom of God, in His Providence, may appoint me.

'*September* 12.—In the last six weeks I have experienced many changes, both outwardly and inwardly; part of my time has been spent in retirement, part in the business of the world, and part in travelling to and fro, and in visiting my eldest son at Scarborough. There I found a sincere, lively, simple, and praying people. I felt my spirit much united to them, and my soul greatly refreshed while I continued with them. I have again reached home, and find, that the Lord is still in the midst of us at Nottingham, and manifests His glory here, as He has done in former times. I had a blessed season

with my class; the people welcomed me again, and we are as one heart and one soul. It seems to be good sometimes to leave my charge for a short space, as our meeting together again gives full proof of our love to each other. What will the meeting be in glory, if our fellowship below be so sweet and cheering to our spirits? May we still continue to believe and love, and give glory to God and the Lamb.

'I had not been long at home, before Mr. Butcher's death was announced. Of him, it may indeed be said, that he was a good man. He was out on Tuesday last. O how soon do we fade away, and return unto the dust. May I be found ready when my Lord shall come.

'*November* 1.—Found it good this afternoon to be with my class; the communion of saints is not a small privilege. Perhaps I do not always sufficiently improve such opportunities. Since my return from Scarborough, my time has been much taken up with outward things, as present circumstances seem to require much of my care and attention; but I hope that I shall now be more at liberty than I have been for a long time. My trials and temptations are of a different kind, from those which I have passed through in former years. My infirmities increase, and my toil has been increased with them. But this is a small thing with me; weightier matters press upon my mind; some things have a gloomy aspect, and are inexplicable to me. May the Lord give me wisdom to direct me in all my ways. My own unworthiness and great unprofitableness weigh down my spirits, and some things that come against me seem to wear a retributive aspect; but I give myself unto prayer, and cast myself with all my sins on my atoning God. O how little every

thing in the world appears; its riches, its honours, its pleasures, and its friendships, are all lighter than vanity, and have no hold on me. But I want to live momentarily in God, to know Christ and the fellowship of His sufferings yet more and more, that I may be made more conformable to His death.'

CHAPTER X.

1830—1834.

MRS. TATHAM IS EDIFIED BY THE PERUSAL OF MR. WESLEY'S LETTERS, AND LAMENTS THAT HIS WRITINGS ARE SO LITTLE READ AND KNOWN BY THE PEOPLE THAT BEAR HIS NAME—MEDITATES ON GOD'S UNIVERSAL PROVIDENCE—HER LOVE OF RETIREMENT—FIRMNESS AND FULNESS OF HER PERSONAL ASSURANCE—CONCERN THAT HER CONVERSATION SHOULD BE BLAMELESS—READS THE NEW TESTAMENT WITH INCREASING CARE, AND BECOMES ALMOST A WOMAN OF ONE BOOK—REMARKS ON LEARNING AS APPLIED TO THE ELUCIDATION OF SCRIPTURE—ON THE SECOND ADVENT OF CHRIST—ANALOGY BETWEEN HER LIFE AND THE PILGRIMAGE OF JACOB.

MRS. TATHAM is now advancing in years, but we find no decline of intellectual vigour, and no decay of moral beauty. Her "path was as the shining light, that shineth more and more unto the perfect day." What contemplation in the moral world is more interesting than the steady, advancing, heavenward course of the righteous? and what more glorious object is there in nature that could be selected to suggest a vivid picture of this progress, than the advancing brilliancy of the morning's light—the path of the sun through the heavens for half a day? Thus it is with those who are justified, and progressively sanctified, through a union with the Saviour, and the indwelling of His Spirit.

What a warmth of fresh and delightful feeling does it excite in the mind, when we muse of the early dawn, as its first streaks tinge the horizon; then of the grey light deepening into the rosy glow that intimates the sun's approach; then of the full radiance of the great orb of day; then of his triumphant march up the steep ascent of heaven; and then of the full splendour of his beams as he attains the perfection of noon? We have seen Mrs. Tatham emerge from the condition of moral darkness in which she was found by the grace of God; we have beheld her in the star-light of the knowledge in which she was first trained; in the twilight of the awakening which she afterwards experienced; in the auroral light of conversion, when she first believed; in the morning light of salvation, when she went forth with joy to run her appointed course; and we behold her now in the full meridian light of sanctification, with all her graces deepened in intensity, and augmented in strength, and with a large increase of knowledge, both extensively and intensively. Having given up herself to all righteousness, she is guided into all truth. The light of heaven, which the Creator commanded into being, is surely the most perfect image which we can conceive, to represent the light of spiritual life.

The next entry of Mrs. Tatham's active pen is under the date of

'*January* 10, 1830.—I do not know when I have begun a year with more incumbrances, and under more disadvantages than the present. I have been much harassed, and my way greatly obstructed; but my trust is in the Lord, and my desire is unto Him, and to the remembrance of His name, that He may be glorified. I have said little, and kept my mind in peace, being stayed upon Him.

'*January* 17.—I have got through another week; the Lord has been my helper, and the intercourse between God and my soul has been more fully open. My faith and love are upon the increase, and the evidence of my justification is clearer than I sometimes feel it. Sometimes I have peculiar manifestations of the Redeemer, and the great work He had to accomplish when He visited our lower world; also of His future glory, when He shall not only reconcile things in heaven, and things on earth, but when He shall subdue all things unto Himself, and reign for ever and ever.

'When I look at the present state of the Christian world, and the wonderful movements which are taking place in different parts of the earth, I am ready to think that the time is at hand when our Lord will make his second advent upon the earth. But who shall endure His coming? and who shall stand when He appeareth? for He shall sit as a refiner's fire, and as a purifier of silver. Notwithstanding much has been effected within the last fifty years, yet much remains to be accomplished before His coming. Nor does it appear unlikely that He will make a short work upon the earth before the expiration of this age. But the time of His coming is hid from us; nevertheless, we have one special sign given us of His approach, viz., a general state of apathy and security in the churches, as though He were yet a great way off, so that they will have abandoned all expectation of His appearance, save only a few who wait in patient expectation of His coming.

'*May* 9.—The Lord is good; I will therefore praise Him as long as I have my being. I awoke this morning under a deep impression of God's greatness, and His continued mercy to me. I can say with the Psalmist, "I will praise the Lord always;" indeed He is

worthy of all glory, praise, and dominion, for ever and ever.

'I found the word preached this morning to be profitable. The Lord is indeed a sun and a shield to His believing people, and gives both grace and glory to all them who walk uprightly.

'*May* 16.—Of late I have had extensive and clear views of God's universal Providence in His government of the world, and overruling power amongst men, making all things subservient to those ends which His wisdom, goodness, and faithfulness design they should; so that the wrath of man, and the malice of the devil, shall finally subvert their own designs, and bring about God's gracious purposes in the world, and cut off all the expectation of the enemies of His church and people. Mr. Beaumont touched upon this subject this morning, and expressed many of my views; but I wish he had been a little more explicit on one point, which preachers in general are not sufficiently guarded in expatiating upon in the pulpit. We know that nothing happens without God's permission, and we know that God permits evil, not because His providence designs or ordains it, but because the state of man is evil, and always has been so since his apostacy from God; and so long as the world continues in its apostate state, evil must and will inevitably prevail. But, as God's design is to save the world, and not to destroy it, He permits or suffers evil; while His wisdom and goodness, in His providential dealings with men, correct, control, and over-rule, by a wise, disposing power, the minds of wicked men, and the agency of evil spirits, that He may bring about, in the world and in the church, His unerring counsels, by making use of the errors and weapons of His enemies to overthrow their power, and counteract

their malice and influence in the world. Well might the apostle cry out, "Oh the depths of the wisdom of the knowledge of God! how unsearchable are His judgments, and His ways past finding out!"'

The writer does not, at the moment, recollect the sermon to which Mrs. Tatham refers in the last paragraph, but is quite sure, that it must have been defective in some one or more respects. It is no matter of surprise, that the doctrine of Providence should have occupied the attention, and supplied much matter for meditation, to a reflective, observant, original mind, such as was Mrs. Tatham's. The doctrine of a superintending Providence, indeed, cannot consistently be questioned by any one who is convinced that there is a God, and that the universe is His creation. That this providence is not *general* only, but *particular;* that it is, to use Mrs. Tatham's distinctive phrase—a phrase which the writer thinks preferable to either of the former taken singly, or to both of them together—that it is *universal*, comprehending under its direction all events, of every kind, of every degree of importance, and in all their endless variety of circumstances, is not only occasionally asserted, but every where assumed as a fixed principle in the holy Scriptures; and this view of the matter perfectly accords with the dictates of enlightened reason. The difficulties attendant upon the doctrine of providence have their origin chiefly, in the proneness of our minds to imagine the Almighty to be such an one as ourselves; we are in imminent danger of forgetting that infinite power, infinite presence, and infinite knowledge, are not to be measured by the low standard of our conceptions. Because *we* (poor weak creatures!) can do, or can attend to, only one thing effectually at a time, we are apt to conceive that such an endless multiplicity and variety of

objects must distract and trouble, if not degrade, the infinite Jehovah. But far from our minds be such thoughts as these; to infinite power it must be infinitely easy, to bring into being whatever infinite wisdom may will to create: and to omnipresence and infinite knowledge it must be equally easy, to superintend, with the minutest universality, all that infinite power has brought or can bring into being. It has been justly said, that the idea of a present Deity pervading the universe, sustaining the whole system by an unintermitting energy, guiding the movements of every part according to regular laws, and exercising a constant, although secret and imperceptible control over the circumstances and actions of all creatures in which are the breath of life, rational and irrational—seems, on the whole, to be by far more consonant than any other to the dictates of sound philosophy, as well as to the general tenour and express declarations of the holy Scriptures. But this is not a subject to be despatched in a passing paragraph or two, and we therefore dismiss it, only observing, that in so far as Mrs. Tatham has treated the subject, she has done it with her usual well-balanced, and far-seeing mind.

The following letter expresses her ever-increasing distance from the ascendency of worldly things, and her high satisfaction that such was her experience and attainment.

'*July* 21, 1830.

'MY VERY DEAR MARY,—I duly received your very kind letter, and the handsome shawl which you sent me, for which I feel myself very much obliged to you and dear Mr. Oastler, and hope that I shall be spared to wear it. My health is, indeed, very indifferent and precarious, and I should have been happy to avail myself of an opportunity to visit you, this summer, at Fixby: but at present

I find it quite impracticable so to do. I, therefore, must defer my visit to you now, and if nothing intervene to prevent, I mean to see you at Fixby the next spring. But, as I know not what a day or an hour may bring forth, I promise myself nothing beforehand, but endeavour to use the present opportunity in the best way that I can. Life, at the longest period, is but short; and at all times it is uncertain; and we are all of us hastening into eternity, as fast as time can carry us. Many of our choicest friends and dearest relatives have passed away, and we, also, are on our journey home. But as the time of our departure is hid from us, we are commanded to watch, lest that day overtake us unawares.

'When I look back upon my past life, and see how age has been making its slow but certain advances upon me, I can hardly conceive that I am the same person that I appeared to myself to be a very few years ago, particularly the last seven years; yet, I think that if my general state of health was good, I have few of the infirmities of age cleaving to me; and I can also testify, that neither the world, nor the things that are in the world, have any ascendency over me. But I have not always sat so loose from it as I now do: and through the grace of God, I never intend to entangle myself again with any thing that is in it, but rather seek to improve that which it is now in my power to do.

"Pleasure, and wealth, and praise, no more
Shall lead my captive soul astray;
My fond pursuits I all give o'er,
Thee, only Thee, resolved to obey;
My own in all things to resign,
And know no other will but thine."

And believe me to be, my dear Mary, your ever affectionate mother, 'MARY TATHAM.'

The next letter states the great grounds of her now almost exclusive use of the holy Scriptures in the way of reading. It also presents a fine illustration of the happy tact and readiness with which she converted subjects of interesting speculation to a solemn practical improvement. Like the former, the letter is addressed to Mrs. Oastler.

'*November* 19, 1830.

'MY VERY DEAR MARY,—I did not think that so much time had elapsed since your letter came to hand, till I was looking it over again last night. I am indeed greatly obliged by your kind remembrance of me, and also for the pains you have been at in communicating to me what has been rendered profitable to yourself. The subject you have selected is truly awful, and adapted to strike terror into the imagination, more forcibly than to reform the heart. I thank God for the word of truth, as displayed in the Gospel of our Lord Jesus Christ. I read very little now beside the holy Scriptures. There I am instructed how to escape the death that *never, never dies;* there I find the path of life and the road to glory everlasting pointed out so clearly, and so plainly, that a wayfaring man, though a fool, need not err therein; and the deeper I dig into this mine of Divine truth, the more and more I am instructed, and built up in the faith of the Gospel. You want to know what I think of the present state of things in the world and in the church. I see one thing, and it is this—that God is waiting and working, both by judgment and by mercy, to turn the hearts of the disobedient to the wisdom of the just: to open blind eyes, and turn men from darkness to light, and from the power of Satan unto God. How long this call will last I cannot tell, and how long Divine patience may endure the wilful ignorance and obstinate unbelief of an

ungodly world, is not for me or any one else to determine. God has declared that He wills all men to be saved, and come to the knowledge of the truth and live; and this He daily proves by the many means which His goodness and wisdom devise and employ for the recovery of a sinful world: so that whether they will hear, or whether they will forbear, the great designs of God will not be hindered or frustrated, by the bad use which wicked and ungodly men may make of His forbearance towards them. And as God hath declared that His Spirit shall not always strive with man, we may safely draw this conclusion,—that a long sunshine of Divine truth, rejected and unimproved, will be followed by a season of darkness and death. Let us, therefore, be wise to improve our liberty, and walk steadily in the light that now shines so clear, before the night of darkness and of death shall overtake us; and may you and I be found with our lamps trimmed and burning when the Bridegroom cometh.

'Since your last letter, poor Betty departed this life, in the full assurance of faith. William saw her the week before she died, and your father went over to see her a fortnight before that; she witnessed a good confession to the last. You see what a blundering letter I have written to you, but you must excuse all my mistakes. And believe me to be your very affectionate mother,

'MARY TATHAM.'

'*October* 24.—I desire to acknowledge the hand of the Lord, in His fatherly care over me, in supplying my need in the change of one of my domestics. Truly He sees His children's wants, and knows what best for each will prove. My dependence is on the Lord alone, and not on any arm of flesh. I am waiting to see His sal-

vation more fully in my family. I commit myself and all mine into His hands, and am thankful that He does deliver from evil, and blesses us more and more. I want an increase of faith, and a more constant power to wrestle for the blessings my soul so earnestly desires. I hope now that I shall have more leisure, and that I shall rightly appreciate my present blessings.

'*December* 5.—I have again entered the last month of another year. More of my friends have finished their course, and I am now myself getting very near the end; a few years at most will number me with the dead. Since the decease of my old servant, (Betty,) who lately died in the Lord, I have been led to look forward to the final stroke of nature; but, as I know not what is before me, I leave myself in the hands of Him whose I am, and whom I serve. I dare not take up any thing beforehand, neither tribulation nor consolation. I know in whom I have believed, and am assured that He will not leave me in the trying hour, but in every trial will make a way for my escape. I am aiming to have my anchor more firmly fixed within the vail—thither is my Forerunner gone; His precious blood has atoned for sin, and reconciled the sinner to God: *here* I rest my soul; in His atonement only do I trust. I shall be found in Christ, not having on my own righteousness, (for none I have,) but that righteousness which is by faith, and which apprehends and lays hold on a crucified Saviour.

'*December* 25.—This day has been like a Sabbath to me, though I have been much alone, and not in any outward means. An hour spent in meditation and prayer, is an hour gained in life: when I can be thus alone, I find it life to my soul. I do indeed desire to be more abstracted from outward things, that I may be more alone with God.

'*January* 28, 1831.—This day I found it good while meeting my class. Another of my members has exchanged worlds; her end was peace. When I was with her on Monday last, she was perfectly sensible, and was all prayer and praise; she did not speak much afterwards, and died on Tuesday.

'This evening I suffered myself unwittingly to say what I ought not to have said, which brought a cloud over my mind. Last night, I failed on another occasion, for want of due consideration, in speaking upon a subject about which I ought not to have given any opinion. May the Lord pardon me in these things, and lay not my sin to my charge; I had no intention of acting wrong, or saying wrong; but in these two instances, I fell into the snare of the enemy, through want of watchfulness: and how often I have offended with my tongue, God only knows! O may I watch more narrowly over my words, that I may utter no perverse thing: Lord, give me wisdom to direct my ways, and order all things aright from this time, henceforth, and for ever. Amen.

'*February* 6.—I have now nearly got through a week in the second month of the new year; it has passed away very swiftly, but I can recount the goodness of the Lord therein, and can say—hitherto He hath helped me, and particularly through a day which I have dreaded for many weeks. In all I do I would be found performing the acceptable will of my heavenly Father, and I trust I have not failed in this particular thing which I have had to meet.

'I have been reading carefully the New Testament once more, with peculiar exactness and attention, and have collected together, as far as I have gone, those scriptures which relate to our Lord's second coming, that, if possible, I may be able to ascertain the real

meaning of them. I have gone through the four Gospels, the Acts of the Apostles, St. Paul's Epistles to the Romans and 1st of Corinthians, &c. The reading and selecting of appropriate texts, which bear upon this great event, was indeed made spirit and life to my soul. The soundness of the apostle's reasoning, and the clearness of the doctrines therein contained, will never be erased from my memory. Indeed, the further I search into Divine truth, the clearer and clearer do I see; and I believe that I shall be enabled to see clearly into the nature of our Lord's second advent.

'In the present day there are many opinions on this subject amongst the different churches. Some say one thing, and some another; and some contend for the speedy approach of Christ, and the coming of His kingdom in this world. I only desire to know the truth, and to understand it aright; but the times and the seasons, of what is actually to take place in the world and in the church, at present appear not. But I look up to God for an explanation of His own word; and whatever my own views are, or whatever the views of others may be, on this important subject, I am willing to relinquish, as I only desire to be guided by the written word, and to understand its meaning by the light of the Holy Spirit, in all its bearings and connexions, and so form my judgment accordingly.

'*March* 13.—I daily feel the need of watching over myself, that I may utter nothing in my conversation but that which will be for edification. Last week I detected myself in speaking as I ought not, and once I was in danger of losing self-government, but I perceived it, and just escaped the evil.

'The other day I spoke too much in reference to past pleasures and honours when I was in the world; in this

I erred; I ought not to have mentioned what I did, seeing I have long since renounced the pomps and vanities, the honours and pleasures of earth and sense. May I never more repeat the mention of any of my former vain delights, except it be with the utmost humility, and in the fear of the Lord.

'*April* 24.—Have been spending the last fortnight profitably amongst some choice friends at Beeston, but I find myself again in the bustle and toil of life; and my present state of health seems hardly equal to meet the things that necessarily come upon me; but the Lord is good, and my mind is kept calm, free, and peaceful, amidst the press of worldly affairs. Indeed I sensibly feel, that I am only a pilgrim and sojourner here: I only want to live more in heaven, and to have my time and talents occupied in the Lord's vineyard. Sometimes I feel something disheartening in my efforts, and discouraging in my attempts to do more than in the common way. Yet in my secret approaches to God, and in my daily walk, I find a more close and intimate union and communion with God, and Jesus Christ is more and more precious to my soul. O may I more than ever realise His precious love to me, even to me.

'*May* 29.—My health, as usual, has been declining since the spring set in; the last fortnight I have had much upon my hands, almost more than my strength and spirits could meet; but I have weathered out the storm once more. The last three nights I have slept in the country; I find retirement good; I love to be alone. On Thursday morning I experienced the blessing of living faith, in a living God, while repeating these lines—

"Israel, thou hast nought to dread,
Safe from all impending harms;
Round thee, and beneath, are spread
The Everlasting arms."

On Friday night I was awoke out of my sleep by something I could not account for, and while I was ruminating on the past, the words which were so blessed to me on the Thursday morning occurred afresh to my mind, accompanied with such a sweet sensibility of God's presence as lifted me up above all fear, and kept me in perfect peace.

'*August* 10.—The last two months my health and bodily weakness have been such as to unfit me for those exercises in which I most delight; but the Lord knoweth my heart, and I am satisfied that my times are in His hands. He is very gracious to me; I see His hand, and acknowledge Him in all His dealings with me. He does, indeed, order all things well, and I can praise Him; but more particularly for the communications of His grace, and the entire confidence I have in Him as my covenant-God in Christ Jesus. And I am assured that I shall be enabled to suffer, and fulfil all my Saviour's righteous will. I shall to the end endure, God making my footsteps sure; glory and praise be unto Him for ever and ever.

'*November* 14.—Just before going to rest the last evening, I began to think whether I should not be called to leave the world in a short time, seeing that death, in various forms, is seizing on the bodies of men, by national disasters and pestilential diseases. While thus reflecting, these words came powerfully to my mind, "Though I walk through the valley of the shadow of death, I will fear no evil, for THOU ART WITH ME," my *Saviour* and my *Guide*, through this dark valley! Fear seemed to have no hold on me, with such a Defence, with so great a Deliverer, so mighty a Saviour! And my heart did verily rejoice and exult in Him, believing that He will indeed,

according to his word, be with me, to guard and guide me through the vale of death. This morning I was again visited with a blessed assurance that the Lord is my God, my Hope, my All.

'*December* 4, 1831.—I am coming, once more, towards the close of another year. My time passes very quickly away, and but little is effected by me. I would be faithful and watchful, and strengthen the things that are ready to die, while the light shines, and the opportunity of improvement continues. The present times are dark and precarious, perplexing and discouraging, and what the end will be, is not yet foreseen. Much is feared, and much is threatened to be done by men of wicked and mischievous dispositions; and much damage has already been done here, and in many other places: but God must and will appear for the nation, or they will swallow us up quickly. But I trust in the Lord, and am kept from all fear that hath torment, and can fully repose myself under the shadow of the Almighty's wings. When I reflect on the littleness of my faith and love, and see how improvident I have been of time, (and when could I have used my talents more successfully than in the present day?) I wonder that God has not cast me out of His vineyard, and withdrawn His Spirit from me. But I feel He is still with me. He upholds me in the doubtful race, and keeps my feet in the way of His commandments; so that I do not swerve from the truth, nor leave His service. May the Lord mercifully forgive my negligences and ignorances, and blot out all my sins, for His own name's sake. Last Sunday, Mr. John Smith's* funeral sermon was preached, and next Sun-

* A line or two may be devoted to this name—the Rev. John Smith. In his ministry, generally, he was an Elijah—a John the Baptist—a Boanerges. In his prayers there was a closeness of

day Mr. Hopwood's will be preached (both our late ministers.) Mr. H. died suddenly. "Blessed are the dead that die in the Lord."

description, a fulness of supplication, an earnestness of pleading, an activity of faith, a vastness and benevolence of intercession, which had power with God and with man, and wondrously prevailed. His preaching was simple, direct, energetic; vehemently, boisterously if you will, coarsely it may be, but irresistibly, energetic. His handling of the few great staple truths of the Gospel-message was masterly and mighty. His descriptions of man's wickedness of heart and life—his statement of the way of salvation through our Lord Jesus Christ—his announcements of the power and benevolence of the Holy Ghost to convince and to sanctify—his clarion summons to repentance—his terrible denunciations of Divine vengeance against the impenitent—his urgent appeals for an instant return to God, enforced by the most glowing account of His love to man, and compassion for his misery; these were his themes of discourse, and—it is a great thing to say—thousands were awakened under his word, so quick was it and so powerful.

There is another name, frequently mentioned in the preceding pages as specially dear to Mrs. Tatham, the Rev. William Bramwell, than whom few men have ever been held in greater veneration by those who knew him. He was a good man, and full of the Holy Ghost, and of faith, and by his zealous and devoted labours, much people was added unto the Lord. He was remarkable for the seraphic fire of his devotion, the marked sanctity of his life; the point, and power, and unction of his preaching; the visible, instantaneous efficacy, of his mighty faith and vehement prayers; the thorough, the hearty, the intense consecration of his whole soul and body, his entire life and service, to his Divine Redeemer, and the furtherance of His kingdom. He did the work of an evangelist, and made full proof of his ministry, ever carrying the sword of the Spirit in his hand—that sword with which he often routed the armies of the aliens.

"It was a two-edged blade,
Of heavenly temper keen;
And double were the wounds it made
Where'er it glanced between."

'*December* 18.—I lately read some of ————'s sermons. Many of them are so laboured that the spirit is almost lost in the letter. Learned men in general, in their researches after truth, enter too much into needless speculations, and this is a fault in all ————'s productions; as numberless things are produced which are not profitable or needful for the improvement of any reader, in the knowledge of Divine truth. The Holy Ghost is the best interpreter of the written word, and needs no man's wisdom to mark out the way of salvation, nor any criticisms, or vain speculations, to render it plainer, and more effectual in its operations on the human mind. I love the truth, the whole truth, and nothing but the

There is yet another name that occurs in this volume, one greatly respected by Mrs. Tatham, the Rev. William E. Miller, who still lives, a venerable relic of his former self, bearing the almond blossoms abundantly; and waiting, like Simeon, to depart in peace. He, too, laboured successfully in winning souls to Christ.

"Yet all his trophies, all his spoils,
He hung upon the cross."

Without the intellectual vigour of Smith, and without the condensed, massive, concentrated moral power of Bramwell, he may be said, in some sort, and in some degree, to have partaken the qualities of both. He was lively, fervent, earnest, and determined to succeed; and till his great physical powers were weakened, shattered, spoiled by exercise and intemperate exertions, involving the very mind itself in some portion of the general devastation, he was a valued and indefatigable minister of the New Testament.

Together, these names form a rare triumvirate, by whose ministry truth was propagated like electricity, and with the rapidity and power of that searching fluid, it penetrated, thrilled, and subdued the consciences and hearts of a multitude of human beings, who shall be their joy and crown of rejoicing in the day of the Lord Jesus.

truth; yet there are many truths which are not necessary to be known, or profitable for the real believer to know, or for a Christian minister to occupy his time, and stretch his utmost powers upon, that he may publish to the world the discoveries he has made, and the labour that it has cost him to satisfy his own mind, and thus encumber the great subjects he has written so largely upon, and which would have shone with unsullied lustre had they been stripped of these needless appendages, and would also have been more useful to the sincere inquirer after truth. I highly esteem ————, and acknowledge him to be an able divine, and clear and sound in all the leading doctrines of the Gospel, and a firm advocate for Divine truth. May God bless him, and grant him simplicity.

'I have been blessed with the presence of God, and fresh discoveries of His gracious designs in the accomplishment of some of His great and precious promises. I am waiting at His footstool, that I may understand those things of which it is my highest privilege to have clear and distinct views. I dare take nothing upon trust, therefore I cannot form a correct judgment respecting the time and manner of their accomplishment.'

In the close of the following letter, which touchingly affirms that the infirmities of age had weakened her strength, reference is made to the evils of the factory system, as then carried on in Yorkshire; and towards the mitigation of which, her son-in-law, Mr. Oastler, was at that time devoting much of his most strenuous exertions.

'*December* 27, 1831.

'MY VERY DEAR MARY,—I do not know which of us wrote last, but I know it is a long time since either of

us wrote to the other. But writing letters has, of late, been almost more than I can do, as my eyes begin to fail me, the days are short, and my forenoons being subjected to many interruptions, my time is greatly infringed upon. But I assure you that both yourself and dear Mr. Oastler are not forgotten by me before God, in my daily approaches unto Him. I may say that I make it my one business and chief concern in life, to serve my day and generation acceptably before God and man.

'And now I am in the decline of life, encompassed with many infirmities and weaknesses, having much to do, and little time to do it in. When I look back upon the past, and see how much time and opportunity have passed away without improvement, I am deeply humbled before God, and earnestly implore His forgiveness, for all instances wherein, through negligence, ignorance, and strong temptation, I have left undone what I ought to have done, or have done that which I ought not to have done.

"But I look to Jesus, help implore,
And gasp to be made whole."

And I bless His holy name that I know and feel that the blood of Jesus Christ cleanseth from all sin, and that it cleanseth now, and preserves my body and soul to eternal life, and that He will raise me up at the last day, when I hope to meet you at His right hand.

'My health is better than it was in the summer months, but I have not quite recovered my strength. Your father is better in health than I ever knew him, and looks better. Your poems are nearly all sold; but as the factories hereabouts are conducted upon better principles than in your neighbourhood, there does not seem to be much interest excited in favour of children trained up in factories; yet much of the defection

in morals among the lower classes of society may be traced to this source, in every place where the mill-system has been supported, or is still carried on.

'But I must conclude, and return you my sincere thanks for the kind present you sent me, and hope that I shall hear from you soon. May the Lord bless you abundantly. So prays your affectionate mother,

'MARY TATHAM.'

'*January*, 1832.—This year has opened upon me more auspiciously than the last, and I trust it will also end with greater blessings; yet my time is not improved as I wish it to be. My interruptions are frequent, and my path strewed with many wearying things in my passage through the world; but I strive to live in the will of God, and desire only to be, and do, what God would have me. I do not yet enter into that state of feeling which is so congenial to my desires, though I feel confidence in God, and an increasing desire to do His will perfectly. O for an increase of faith and love. Sometimes I seem as if I could mount and fly on eagles' wings, my heart being enlarged, and all my powers in full exercise for God's glory; and then again I have such dulness, and such coldness comes over me, as almost unfit me for every exertion. I am not perplexed with evil reasonings, but the communications of Divine light are often very dim, and less frequent than I have had in times that are past.'

The following beautiful letter to Mrs. Beaumont was sent to her whilst the writer was exercising his ministry in Southwark.

'*January* 21, 1832.

'MY VERY DEAR SISTER,—I duly received your affectionate letter, and hope that I shall often have the plea-

sure of hearing from you; but I am a very bad correspondent, my eyes of late having failed me so much that I can hardly read my own writing: yet, upon the whole, my general state of health is better. I should have written to you sooner, but my son William purposing to be in London after Christmas, I waited to send my letter by him.

'We are going on very well in Nottingham; our preachers are acceptable to us, and I trust the work of God is deepening in many hearts. There is nothing like the peace and love of God, which keeps us all happy, and makes all happy about us.

"It makes the rough paths of peevish nature even,
And opens in the breast a little heaven."

And, indeed,

"Our Jesus to know, and feel his blood flow,
'Tis life everlasting, 'tis heaven below."

O my dear sister Beaumont, do not rest another day without a full salvation: then you will find hard things easy, bitter things sweet, and rough places plain. Be in earnest for this blessing, and God will give it you.

'I rather expect that my letter will find you over your trouble; I shall be glad if it does. And I pray God that you may be raised again, with strength renewed, both of body and of mind. Remember me and Mr. Tatham, affectionately, to Mr. Beaumont. I hope that his exertions in London will not be too much for him, but that he will find his strength proportioned to his day, and that he will have an abundance of fruit as the result of his labours.

'I have no particular information to communicate to you. We have had a special assize in Nottingham, and five men are left under condemnation. The class (in which Mrs. B. formerly met) is smaller than it was,

through the removal of some of its members into other parts; but we have good meetings, and we do not forget you. The members were all glad to hear of you, and send their love to you and Mr. Beaumont.

'But I must now draw to a conclusion, my time and eyes failing me; but I have the light of life, and can, and do, rejoice in God my Saviour.

'May the good Lord bless you, and pour upon you abundantly of His Holy Spirit, that you may live happy, and be a blessing in the world and to the church of God, and a true helpmate to your dear husband in the work of the Lord. So prays, yours affectionately,

'M. TATHAM.'

'*January*, 22.—I have laboured under some discouragements the last week, from some things which ought to be matter of rejoicing to me. I hardly know what name to give this feeling; I do not like it, but it follows me under certain circumstances; it is an enemy; I am not aware that I yield to it, or slacken my way on account of it; I find that it would rob me of the little faith, love, and power that I have. The Lord enable me to surmount whatever would stand in the way of His glory, and make me as a weaned child. I looked unto Him, and was enlightened. I found my standing in His word. He is my strength and my shield, my high tower, my rock, and my refuge. He has given commandment to save me, therefore will I trust and not be afraid. Glory be unto His holy name.

'*Sunday, February* 12.—When at the Band meeting on Friday evening, I spoke upon the necessity of exercising faith, in order to obtain the things we desire and ask for; having no resources of our own, we must continually receive from God every thing we want, and we

must ask in faith, nothing doubting, in order to obtain those blessings which we desire, either for ourselves or others. All things are promised in answer to faithful prayer; we have a sure ground to go upon, and may come boldly to God for all we need, through Jesus, the Son of His love. On my return home, I felt my faith greatly increased, and experienced a fresh opening into the holiest of all by the blood of Jesus, and can now rejoice in hope of the glory of God. I feel such a going out of myself, and such a union with the Lord Jesus Christ, as I have not experienced for a long time; I know I am united by living faith to a living Saviour; I am not only assured that my sins are forgiven, and that I have peace with God, but I have also the direct witness of the Spirit, that Christ is in me the hope of glory. I see and feel that I am nothing; and I desire to know nothing but Jesus Christ and Him crucified, and ever to feel that He is my all in all. I live by faith in Him every moment; and what hath the world to equal this? One hour's communion with Jesus is more than all things else. Glory be ascribed unto His name, for ever and ever. Amen.

'I have been exercised much at different periods of my life with strong temptations, and have also experienced as wonderful manifestations of God's love to my soul; but, for some time past, I have had very little Divine consolation, and sometimes great heaviness, but no doubtfulness; many humblings of spirit, much distrust in myself, and very little sensible intercourse with God; yet I am sometimes visited in my sleep with clear, full, and deep intercourse with God, though, when awake, I am almost without feeling, but not without faith, and a measure of Divine love.

'*March* 11.—Yesterday several friends called upon

me in the course of the afternoon, with whom I had to converse; I had also to entertain some of them, which in some measure was rendered not so profitable as I could wish; this brought a damp upon my spirits, as I was led to see that I might have improved such an opportunity more to the glory of God; I felt my shortcomings reprovable before the Lord, and was sensibly humbled. I have determined, through the Lord's help, to keep a stricter watch over all my words and actions. This morning, while reflecting on the nature of sanctification, or real holiness of heart, lip, and life, the Spirit of God witnessed with my spirit, that I was clean, through the word spoken to my heart, and showed me that by abiding in Christ I should bring forth much fruit. O may I abide in Him stedfastly, by living, obedient faith, that I may have my fruit unto holiness, and the end everlasting life.

'*March* 28.—The last week has been one of great trial and temptation; partly with unpleasant news, respecting some things which have recently taken place, in which I had something of a trying nature to meet; and also by entering too freely into another concern. I was rather incautious in my reflections on certain characters, and I felt that I had not spoken with that precision which I ought to have observed. I more and more see the great necessity of ordering all my words, as in the immediate presence of God, in order to maintain that purity of lip and life which the Gospel requires. God is holy; and I am fully convinced, that if I would enjoy constant communion with God, I must guard every avenue of my soul, and watch every motion of my heart and tongue, that I may be unblameable before Him in love. The Lord help me evermore to

stand upon my guard, and having done all, to stand. Amen, and amen.

'*April* 22.—The first few days of this month I had strong manifestations of the Divine goodness and favour. Since then I have experienced great humblings, and discouragements. I long to be more holy, more zealous, and more useful: but I am as an useless instrument, laid aside, and fit for nothing. The Lord help me, and have mercy upon me, and enable me to redeem time better than I have done hitherto. My days on earth are swiftly coming to a close. May I now rise above every impediment, and urge my way with strength renewed.

'*May* 15.—My mind has been much exercised of late, on account of the present state of affairs in the nation. All appeared dark and gloomy, and the mass of the people seemed ready for a revolt; I felt the danger, and carried it to the Lord, and He heard me, and gave me a satisfactory evidence of His care over us as a nation, and that He would appear speedily for our deliverance. I came down stairs, and was looking for a text in the Psalms, which I had some light into, when I opened upon the 124th Psalm, the whole of which was appropriate to our present wants; but when I came to the seventh verse, "Our soul is escaped as a bird out of the snare of the fowler, the snare is broken, and we are escaped," I believed that our deliverance was come, and that God had interposed, and broken the power of the enemy; and my spirit rejoiced in God our Saviour, who alone is our defender, and the lifter up of our head, and subdueth the people under Him. Glory be to the Father, and to the Son, and to the Holy Ghost.

'*June* 12.—The Lord is good, therefore my soul shall

praise Him; hitherto He hath helped me, and He manifests Himself unto me, as He doth not unto the world. I have the clear witness of His Spirit, that my heart is right with Him. I am quite free from the world: its hopes, its fears, its cares, and its enjoyments, have no hold upon me. I live by faith in the Son of God, who hath loved me, and given Himself for me. I have no idols; all is clear; and I can truly say, I am no longer my own, neither is there any thing in the world that I call my own. All I have, and all I am, is wholly given up; my nature dies, and Christ liveth in me; and this union I trust shall neither be interrupted, nor broken off again to all eternity.

'Many have been my trials in this vale of tears, and many have been my mercies and privileges. I look back upon the past with astonishment and gratitude, and forward to the future without fear or dread, firmly relying on the faithfulness of God.

'*July* 5.—Being much oppressed respecting one of my children, I brought the matter before the Lord, and received a comfortable assurance that He would take the matter into His own hands, and order all things well; and I feel such a reliance upon His promise, as leaves not the shadow of a doubt. I feel more sensibly than ever, that God is mine, and I am His; I see the way of faith clearer and clearer. May He baptise me more and more into His Spirit, and save me every moment from all evil, that I may glorify Him continually with my body and spirit which are His.

'*September* 23.—I have passed over nearly three months without making any memorandum of my state, and of the Lord's dealings with me; part of the time I have been from home, but chiefly I have been occupied with the things of time and sense; yet I trust that it has

not been lost time; I believe that I am in the order of God. I feel His supporting hand in the things wherein I am engaged. The Lord also has answered my prayer; He has fulfilled His promise, and made all my way plain, in a manner that I looked not for, and greatly exceeded my expectation, for which I desire to praise Him, and I render Him my most humble and hearty thanks for all the great things that He hath done for me. May my whole life, with my soul's and body's powers, be more then ever devoted to Him.

'*September* 30.—Yesterday was a most fatiguing day, to both body and mind; but I bless God, I entered into the Spirit this morning, and felt the cheering rays of the Sun of Righteousness. I went to the chapel under a gracious influence, and worshipped in Spirit under the hymn before the sermon. Mr. Clarkson preached out of the Psalms, from "Thou art my God;" the word was with power, and in the Holy Ghost, and with much assurance. I felt my propriety in God in the fullest sense. My whole soul responded, "Thou art my God," and my all. There is, indeed, nothing in heaven above, or on the earth beneath, that I desire in comparison of Him; and I had the fullest assurance that I shall be with Him, and behold His glory for ever.

'*November* 6.—Rather more than a month has passed over since our great fair, which is generally a season of considerable hurry and fatigue. Many are the mercies I have received at the hands of the Lord. My state of health is considerably better, though my time is much taken up with the affairs of this life; and yet I see no alternative at present; but I am kept every moment through faith, and I believe I live in the will of God, so that I pass through these temporal things without losing

those which are eternal. My times are in the Lord's hands. My energies are greatly enfeebled; I dare look at nothing but God, either for time or eternity; I walk by faith. I hang moment by moment on the arm of God. He is my strength and my shield, and is become my salvation. His word is more and more precious to me, so that I am become almost a woman of one book; and the Lord gives me increasing light therein.

'*December* 30.—I am now come almost to the close of another year; if I am spared to see the beginning of the next, I trust it will be the beginning of better days than those which have already passed away.

'The great goodness and forbearance of God towards me, all my life, have been wonderful; and His hand is yet over me for good. His name is a strong tower, into which I run, and am safe: I hang upon Him, and feel His all-sustaining arm. I am now looking up for a fuller manifestation of Himself to me, and He is teaching me more and more the way of faith, and leading me into such exercises as put it more fully to the test. The Lord grant me wisdom to improve by every dispensation of His providence, with which He may see good to try me: may I continue in His will, and walk humbly and holily before Him.'

The next is a letter to Mrs. Beaumont, about the date of which there is some uncertainty, but it was probably penned towards the end of the year 1832; it contains that excellent advice and vigorous encouragement, with which Mrs. Tatham was accustomed to direct and stimulate those who had the happiness to belong to her classes, and who were disquieted and dejected, and apt to yield to discouragements, real or imaginary.

'My dear sister Beaumont,—I have been for some time very unwell, but have had a serious attack the last fortnight. Yet I am still alive, and am now only living for eternity. I feel myself more and more a poor unprofitable worm; but Jesus is my strong tower, my hiding-place, my Saviour. I see indeed that death is very near; but I am more and more convinced of the importance of time present; the future is hid from us, and we do not know what a day or an hour may bring. Therefore let us walk whilst we have the light; the night is near, when no man can work. O my dear sister, improve present opportunities, and try to meet your difficulties with firmness, and to improve by them, rather than yield to your own nature, and the temptations of Satan. The grace of God is sufficient for us at all times, and under all circumstances. Come, therefore, boldly to the throne of grace, that you may obtain mercy and find grace to help in time of need. And we have a merciful High Priest, who is touched with the feeling of our infirmities, and being Himself a partaker of flesh and blood, He knoweth how to succour them that are tempted. May the Lord bless you, and dear Mr. Beaumont, and your dear children; and believe me to be yours, very affectionately,

'Mary Tatham.'

'*January* 27, 1833.—I have not attended many of the outward ordinances during this winter: sometimes the weather, and sometimes my state of health, has not permitted me to go out in an evening. This morning I had a letter from my son Daniel, respecting the death of his eldest daughter. She was a pleasant child; he feels his loss, but can say, "Thy will be done." May he and I, at all times, be ready for every event of Divine provi-

dence, and always live in the will of God, either by suffering or doing it cheerfully, with singleness of eye.

'*February* 10.—The last Lord's-day I was much blessed in the chapel, while singing these lines,

"Thou great mysterious God unknown,
Whose love hath gently led me on,
Even from my infant days."

I had such a deep feeling of the words, and so lively a view of the Lord's dealings with me from my earliest days, as inspired me with increasing confidence and love towards Him; this was followed by a clear discovery of His favour unto me *now*, which enabled me to believe that I should abide in Him, and He in me, from henceforth even unto the end. Since then, my sense of it has been so diminished, that were I to judge by my feelings, I should at once conclude I had nothing more than the form of godliness; nevertheless, I am satisfied I have a sure standing, and do, by faith, hold fast that assurance of my full justification through the blood of the covenant. *Here* is my rest, and *here*, I hang upon Him who lived, and died, and rose again for me, and for all who accept of, and cleave unto Him with full purpose of heart. And although I am not yet all that I want to be, I am His, and He is mine,

"And will no more remove,
Till he my patient spirit guide
Into his perfect love."

'*March* 3.—If I live till morning I shall be sixty-nine years old; my whole life appears unto me as a dream, except in those instances wherein I have walked with God, and received communications from Him. Had I walked more evenly with Him, I should have known more of Him; but, blessed be His name, He permits a poor unworthy, unprofitable creature to approach unto

Him, through the Son of His love, and to make my requests known unto Him.

'I have been pleading the cause of poor oppressed children before the Lord, and He hears my prayer, and will help them from this time, and the power of the oppressor shall be brought low. The present day is big with events; there is an universal struggle for power; some good is doing, and many important things are taking place, both in Church and State. Thrones are tottering, and the whole world is agitated and perplexed with the present state of things upon it! The Gospel has free course, but little is effected by it, considering the number of labourers, and the vast means which are used for the conviction and conversion of sinners, both at home and abroad. For notwithstanding all the means which are employed to stem the torrent of sin and iniquity, it prevails yet more and more amongst all orders and conditions of men. But, in the midst of all these evils, there is a holy seed, a faithful few, in the different churches and communities of Christians; yet, the great mass of the professors of Christianity are dead while they live; they have a *name*, a *form*, and an *outward standing* as churches, and little else. May the Lord send forth an awakening spirit throughout this nation, from the throne to the cottage; may the sound thereof go out into all lands, and may there be an universal shaking—a mighty and irresistible convincing power prevail over the whole earth. A spirit of investigation has already gone forth, which reaches us, as a Body, as well as other churches. The mouths of our enemies are opened against us, and our faults are exposed to the world: in the end it will be a fiery trial, but the churches must be purged, and the sons of Levi purified, that they may offer unto the Lord a pure offering.

'*Sunday, March.*—My mind has been kept in a waiting, heavenly frame, for many days. On Tuesday afternoon, in meeting my class, I felt an unusual weight come over me, and great depression of spirits; in the evening I revived. Since then I have felt very great depression of spirits, and deep humblings before the Lord; yet I had access by faith unto Him who is able to help me, and He does help me. But these feelings lead me into a close examination of my state. I would *be all* that God would have me to be, and I would *do all* that He requires, but in this I feel that I am always coming short of His glory; and when I have done unto the utmost of my power, I am only an unprofitable servant. But my want of faith, my littleness of love, and my dulness of soul, often trouble me. Lord, quicken thou me according to thy word, so shall I live and show forth thy praise.

'*May* 12.—I have been laid entirely aside for more than two months, and I am yet fit for very little, but the mercy of the Lord is great towards me. I have experienced much of His goodness during my indisposition, but I do not feel myself so much alive to the things of the kingdom of God as it is my privilege to be. Much dulness and heaviness hang about me, and sometimes I feel great depression of spirit; yet I have had many gracious manifestations of the presence and power of the Lord during my confinement to my room. Surely I shall still find Him to be my strength and my shield; surely I love the work and ways of God, His people, His ministers, and His word. May I hold fast whereunto I have attained, in the full confidence and assurance of faith. Hitherto I have been kept by the mighty power of God, and He *has* my heart, my *whole* heart: nor is there any thing in earth or heaven, besides Himself, that I desire or

want. He is my God, and my all, and my portion for ever.

'*May* 19.—I am again recovered, so that I can attend the means of grace, and am also able to meet my classes as usual, and the Lord is with us: but I long for closer communion with my living Head, and a fuller conformity to Him in all things. I am nothing, yea, less than nothing before Him, but He is my God and my all; I hang upon His word, I rest in His will, all is surrendered and given up to Him. I have only one mark, one design, and one desire, in all I think, or say, or do. But I am looking for a greater fulness of His Spirit, and a more constant power to pray. I want every grace to be matured in my soul, and all the mind of Christ brought in. O for an increase of that faith which worketh by love. Yet I will praise Him for what I have, and what I feel, that when I have finished my course I may enter triumphantly into the kingdom of God and of Christ.

'*June* 23.—My bodily health and strength do not improve, but the Lord is good, and I rest in His love. He is my God, therefore I will praise Him. He has my undivided heart, but what do I effect? Alas! my day is far spent, the night is at hand, my time of improvement is gone; I am fit for nothing; when I look back I am ashamed, and shrink into nothing before Him. I am a sinner, a great sinner, and have need of mercy; but Jesus is a great Saviour, and He saves now, and saves unto the uttermost all those that come unto God through Him.

'I do believe in Jesus for all I want, and I fully rest in His atonement. He is my wisdom, righteousness, sanctification, and redemption. He hath given me His Spirit, and His blood cleanseth me from all sin, and it cleanseth me now. Glory be to God and the Lamb for ever.

'*July* 24.—I have been, for more than a fortnight, with my daughter Oastler, at Fixby. I am now at Huddersfield, with my son Thomas. Since I have been in these parts my health has gradually improved, though my strength is small. I bless the Lord that He still deigns to look upon a poor worm, and helps my infirmities. I have much to praise Him for, daily and hourly. I only desire to glorify Him fully with my body and spirit, which are His; and while I feel my own nothingness, to have all my fresh springs in Christ, and that continually, not looking at other resources, but abiding in Him by simple faith and humble love, that I may receive, every moment, out of His fulness, an abundance of peace, by the power of the Holy Ghost.

'*August* 6.—I have been at Huddersfield since Saturday. On Sunday the ordinances were not so profitable to me as they were on the last Sabbath I was here; nevertheless, I had access to God in secret, and could look through all to Him. I want to live more to His glory, and to serve Him in the strength of His mercies. I do not know the time when I have been so sensible of Satanic influence as I was last night, but my mind was kept calm, and simply stayed upon God; I realised His presence, and felt His holy power; I had no fear, but rested securely and firmly on the Divine protection. O what a blessing is faith; how it saves, and keeps, defends, and delivers from evil. Praise the Lord, O my soul. May I ever cleave to Jesus, who is the Author and Finisher of my faith.

'*August* 8.—Since my return to Fixby I have experienced much of the Divine presence, and great freedom of access to God. O how gracious He is! I have received some blessed intimations from Him respecting what He is about to do; He hears my prayer, and will

fulfil my desire. This morning, while reading some of Charles Wesley's Scripture Hymns, I was greatly blessed and comforted; particularly in reading those out of Numbers, where God blesses His Israel, and mention is made of their moving or resting with the cloudy pillar. Oh how delightful always to feel ourselves under the Divine guidance.

'*August* 10.—My spirits were a little affected this day by some communications which reached me unexpectedly; but I soon recovered myself on recollecting that

> "When to Jesus for relief,
> My soul has fled by prayer,
> I never need give place to grief,
> Or self-consuming care;"

seeing He has all power in heaven and earth, and though ascended far above the heavens, yet His word of promise remains unchangeable, wherein He has engaged to deliver and save to the uttermost all who confide in Him, and act faith upon His word of promise. I therefore confidently and entirely leave this, and all my concerns, in His hands, knowing that He will do all things well. But what am I, or my father's house, that He should condescend to regard so unworthy, so unprofitable a creature as I am? but from my earliest infancy I have been the object of His regard and providential care, and He is still the support of my declining years. Surely I shall at last see Him as He is, and behold His face for ever.

'*September* 1.—I have now been at home a fortnight. The six weeks during which I was at Fixby and Huddersfield were a season of great profit and improvement. Since my return, I have been in a constant bustle with outward things; I have had little time for retire-

ment; and when at liberty have been so oppressed with the atmosphere, that I could hardly support myself; yet my mind has been calm and serene, stayed upon God, and in a quiet waiting upon Him in prayer; to-day I have had but little time for communion, but I rest in the will of God. Last Friday night was a most tempestuous one. I did not sleep during the night watches; my mind was greatly harassed and tempted, unusually so; but the temptation quite left me before I fell asleep. I have felt nothing of the kind since; I surrendered myself and all my concerns into the Lord's hands, and left them there. Day by day I will walk by faith.

'*Sunday, September* 15.—I have been reading letters of Mr. Wesley's to a member of the Society, from the year 1760 to 1777, in the volume for the year 1799 of the Arminian Magazine. Letter 22, on page 304, is invaluable. I wish that some of these letters were reprinted for the benefit of the Methodist Societies; but so little are Mr. Wesley's works known and read by his people in the present day, and so little recommended by our preachers, that the true spirit of Methodism seems to be fast declining amongst us; and if these important land-marks are lost sight of altogether, we shall gradually sink into Antinomianism or ranterism on one hand, and into Pharasaism and formality on the other; when the distinguishing characteristic of pure Methodism will be lost sight of, and we shall be no longer persons separate from the world, showing out of a pure conversation that we are a people saved by the Lord, walking in the full sunshine of Gospel truth, and filled with the Spirit of holiness and love; nothing short of which completes the Christian character. It is possible to live half Christians, and at the last to be saved as by fire; but these will not be found amongst "the first-fruits

unto God and the Lamb," whose names are written in heaven. O may the Lord Jesus Christ so unite me to Himself by living faith, that I may have my fruit unto holiness, and the end everlasting life.

'*October* 27.—Yesterday morning early, during my sleeping hours, my soul was sensibly let into God. I awoke under the Divine influence, and it continued with me the most of the day; but a circumstance suddenly transpired, which threw me into a momentary hurry of spirit; yet this did not leave any painful impression upon my mind; I sensibly felt I had a Saviour nigh at hand; but I want to be more fully saved, so that I may not be moved for one moment from my centre. The Lord indeed is good, and visits me often during the night season, when deep sleep falleth upon me.

'*December* 8.—I am fast verging to the close of another year. How many of my friends and acquaintance have passed out of time into eternity since last year at this time! My own family connexions have not all escaped. My son Daniel has lost a wife and a daughter within the last five months: but his loss is their infinite gain; and their happy spirits have returned to God who gave them. Oh how short, how uncertain, how fleeting is this mortal life! Man cometh up as a flower, beautiful and fair to look upon; to-morrow he is cut down like grass, and is withered, and the place thereof knoweth him no more for ever; but the truth of God remaineth. Heaven and earth may fail; but God's word shall not fail; it cannot pass away, but liveth and abideth for ever.

'The last three months have been a time of much exercise to me; but I have been kept, the Lord being my helper. I desire to be found in my providential path, and trust I shall be strengthened to hold on my way rejoicing. May I be faithful every hour.

'*January* 5, 1834.—The latter end of the last month and beginning of this, has been a time of deep inward exercise, and outward care and fatigue. My trials increase, and my bodily strength is much weakened; nevertheless, the Lord does not suffer me to be tempted above what I am able to bear. I seem to be plunged into the cares of life more than I ever was, but it is my daily cross, which I am at present called to bear. I never was so loosed from outward things as I now am; I have but one mark, and that is holiness to God. I long for a fuller impress of the Divine mind, and a more perfect conformity to my living Head in all things. I walk by faith, and live a moment at once. For many days my prospects have been very gloomy; and the new year has been a season of close trial and heavy temptations.

'*February* 2.—When I look back upon the past, and forward into a never-ending eternity, I wonder that I am not more earnestly contending for the prize of my high calling of God in Christ Jesus. My time seems too much filled up with outward things, and yet I know not how to shake off the load, which grows heavier day by day; so that I find it difficult to do all that lies before me in such a way as will enable me in all things, and under all circumstances, to be filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. I would not shake off the cross that I now bear, because it is a weight, but because I am so obstructed thereby in pursuing that line of duty which I owe to God, to myself, and to the Church of Christ. May the Lord direct me what to do, and enable me to buy up opportunities more diligently, as they are afforded me, and to endure patiently, and improve wisely and faithfully, all that the providence of God points out

for me to do. To-day has been a heavy day; yet I have found the Lord very precious, and His word a strong tower in every time of need.

'*February* 14.—My soul for many days has been in heaviness through manifold temptations, so that I sometimes felt as if I should be quite overwhelmed; but on retiring to rest, and being alone for an hour, I was enabled to look immediately to God, and to enter fully into my own state and wants. Immediately the snare was broken, and my soul was delivered. I so realised the presence of God with me, and had such a clear sense of the love and favour of God towards me, that I could not for one moment fear any evil. How sweet are the incomes of His grace! how delightful the manifestations of His presence! Since then, the enemy has not been suffered to come nigh me: the way into the holiest of all has been fully opened, and the access easy and delightful to my soul, through Him who loved me, and died, and rose again for me.

'*March* 4.—I am this day seventy years old. I may say with Jacob of old, "Few and evil have been the days of the years of my pilgrimage." I feel the strongest sympathy with Jacob's spirit; and I know that Jacob's God is mine. Like him, I have constantly some trial to meet; but the Lord helpeth me, and heareth and answereth my prayer. My mind has for for many days been exercised out of the common way; clouds and darkness encompassed my path; I looked unto the Lord, and was enlightened; the cloud dispersed, and my heart was glad, and I praised the Lord for the manifestation of His goodness to me, in making my way plain before me. Glory be unto His holy name. I desire to give myself more than ever to Him, and to devote my soul and body's powers to His service as

I have never done. He has my heart, and He shall have my all. I can, I do confide in Him, and will bless His name for ever and ever. I am striving to live more inwardly. I long to be all spiritual, every moment experiencing the full salvation of God; but sometimes I am off my guard before I am aware of an enemy; and the least deviation from the perfect law interrupts for a season that peaceful tranquillity which is so congenial with the heavenly state. O may I watch in all things, that no thought, word, or action, may be a source of temptation to me, or interrupt my close communion with God.

March 9.—I awoke with these words upon my mind,

> "Though thy wrath against me burn'd,
> Now Thou comforts me again:
> All thy wrath aside is turn'd,
> Thou hast blotted out my sin."

'A calm and heavenly peace rested on my soul, love filled my heart, and the sacred influence enlarged and actuated all my powers, softening down all before it, and bringing into captivity every thought and desire, to the obedience of Christ; making me willing to be, to do, and to suffer, all His righteous will without fear, and with all humility and readiness of mind to serve the interests of His kingdom.'

The following letter is the close of the correspondence which Mrs. Tatham had maintained for more than half a century. It is a gem, most precious, indeed, because it is so pure, bright, compact, and heavy. But it is the last in the cabinet, and it is worthy of that situation, showing, as it does, how vigorous, saintly, and far-reaching was the mind whence it proceeded. The letter is addressed to Mrs. Oastler.

'My very dear Mary,—My mind of late has been peculiarly impressed with the greatness of that mystery, God manifest in the flesh, and I am enabled so to realise the certainty of it in my own soul, as puts me in possession of those great and glorious benefits He lived and died to purchase for us. I have found that hymn in our large hymn book peculiarly beneficial to my soul,

"Arise, my soul, arise,
Thy Saviour's sacrifice!
All the names that love could find,
All the forms that love could take,
Jesus in Himself hath join'd,
Thee, my soul, His own to make."

'I hope you will read the whole hymn again and again, until you make every heart-felt word your own. There is a depth in it which will take your whole life to fathom: and be determined to press into the fulness of redeeming love.

'Farewell. The Lord Jesus be with your spirit. Amen and amen.

'M. T.'

CHAPTER XI.

EXTRACTS FROM MRS. TATHAM'S WRITINGS ON VARIOUS PASSAGES OF SCRIPTURE.

WHETHER Mrs. Tatham continued to write a diary after the date at which the reader has now arrived, cannot be certainly ascertained. Nothing of that character, however, has been found subsequent to the year 1834. It is probable that her advancing age and progressive debility, and especially her increasing difficulty of sight, made writing less and less tolerable to her, and practicable by her, although her hand-writing continued firm, and regular, and uniform, to the close of her life, as is apparent from the fac-simile of it which is presented at the foot of the portrait accompanying this volume. The character of her manuscript was thus distinct, and strong, and full-formed, when in the seventy-second year of her age. Neither is it in the power of the writer to present any more of her correspondence: that, no doubt, was now very much abandoned, for the same reasons that prevented the continuance of her Diary. But of one part of her writings, which is very abundant, but little, if any thing, has hitherto been placed before the reader, viz., her remarks on various and numerous Scripture passages. In an early part of this volume, her views on several interesting and important Scripture subjects will

be found. And now a series of papers on some Bible texts is presented, rather as showing the class of subjects upon which her thoughts were engaged, and the clear, and sensible, and practical manner in which she was wont to descant upon portions of Divine truth, than as containing any novel, or original, or startling, or particularly powerful writing on subjects of theology. That she searched the Scriptures closely, and meditated on them day and night, the vast accumulation of papers of this description which she has left, is an ample evidence. By this habit of committing her thoughts to writing, it cannot be doubted that she grasped more firmly the truth as it is in Jesus; the effort to clothe in appropriate language the subjects of her knowledge, and products of her mental application, gave her an additional mastery over the topics traced by her pen, and heightened her power of representing them to others; by this means her command of language became so accurate and extensive as to enable her to use, in a high degree, "apt words in apt places." Indeed, her language was, in a considerable degree, pure, correct, admirably chosen, solid, and vigorous. The fear of swelling this volume beyond a convenient size alone prevents the writer from offering a much larger number of these remarks of Mrs. Tatham's than is now submitted. But, for this reason, a selection only can be brought forward. The paper on Martha is not suppressed, though her case is somewhat considered and dwelt upon by the writer, in his Introduction, which would not have been the case had he been aware, at the time of writing it, that there was such a paper in the treasures of Mrs. Tatham's pen which had been intrusted to his care. There is no discrepancy between himself and Mrs. Tatham on the subject expatiated upon by them both, and the paper of the latter is inserted

the more readily because it contains a probable explanatory circumstance not noticed by the writer, and is written in an easier style than the lines of the former.

"*Martha, Martha, thou art careful and troubled about many things; but one thing is needful.*" Luke x. 41.

'Martha was very careful to entertain Christ and His followers, who had called at her house; perhaps she was making great provision for their entertainment, her intention being pure, and her love without dissimulation; but her apprehensions of Christ, and her views of His character and offices, and of the end of His mission, were incorrect, and an obstacle in the way of her faith and real holiness. Had she understood the Divine character of her guest, she would, with Mary, have been more solicitous to be served by Him, than in encumbering herself with so many things to recreate and please her Heavenly Visitor.

'It is not improbable that our Lord had brought a large company of His disciples with Him to Martha's house, so that the number and unexpected arrival of so many visiters had thrown her mind into some degree of perplexity how to administer to their respective wants so promptly as she apprehended they stood in need of, without more assistance. Her love to Jesus and His followers cannot be doubted, and her affection towards His disciples was not less than Mary's; her desire to serve them with all her power, and to make suitable provision for their wants, by paying them every possible attention, is fully manifested. It appears that Mary, in her anxiety to hear the words of Christ, had left Martha with the whole weight of things upon her hands, to serve alone; this led her to refer her complaint to Christ, who was more pleased with Mary's attention to his word than with Martha's great assiduity to make suitable provision

for their refreshment. Her solicitude to accomplish the business she had in hand in a proper manner encumbered her mind, and agitated her spirits; the burden of every thing resting upon her, at the very time when she needed more than ordinary assistance, and when she desired the company of Christ as much as Mary did. But this she could not have, because she was left to serve alone, Mary being too deeply engaged to attend to secular affairs. Martha's patience at last began to fail, and her tongue complained of Christ's disregard to her perplexity and embarrassment, and of His inconsideration in keeping up Mary's attention to His discourse, at a time when she could so ill be spared.

'Mary was so taken up with her Divine Teacher that she entirely lost sight of her sister's encumbrance, and the situation wherein she was placed, and was more desirous to be fed with living bread by Him than to administer unto Him; her happy spirit was drawing in the vital stream of heavenly life from her living Head, and while she partook of His bounty she was taken off from every other thing, and neither remembered her sister's anxious situation, nor the common calls of nature in any of her guests. Poor Martha! hadst thou rightly known Him whom thou wast so careful to entertain, thou wouldst, with Mary, have desired to be first entertained by Him, and would have chosen thy sister's part.

'Some persons, like Martha, are anxious always to do the thing that is right, and would not be behind hand in any duty, or in any good work; but, at the same time, are so solicitous to have every thing go on in their own order, that they would not suffer one thing to be neglected, or out of its place: so that when circumstances cross each other, and they are thwarted in their designs, or retarded in their work, they become

fretful and impatient, and are full of complaints and murmurings; like Martha, they are ready to charge God and man foolishly. Christ saw the spirit by which this good woman was actuated under the circumstances in which she was placed, and with meekness reproves her impatient and murmuring spirit, and points out to her the need she had of learning of Him to be meek and lowly in heart, that she might find rest unto her soul. Mary is justified by Christ for her attention to His ministry, and is detained by Him from entering into the cumber and hurry of worldly employments, which ought to be followed only with moderation and composure of mind.

'Numbers, like Martha, are more anxious to serve the Lord Jesus than to be served by Him; like her, they lose sight of the Divinity in the humanity of the Son of God. They, indeed, love the Saviour, and are ready to support His interests, and administer to His followers, but their dependence is more upon their own efforts and exertions than on the power of Christ; and they are apt to lose sight of the need they have of partaking *first* of His fulness, before they can give and work themselves. Martha's hospitality and her desire to serve Christ are highly commendable, as also is her attention to the wants of His disciples, and her diligence in making provision for them, discovers a character of sterling worth; but her anxiety and fretfulness under trial show the ignorance and weakness of human nature still predominating, and bringing the nobler powers of the soul into captivity.'

"*Are ye also without understanding?*" Matt. xv. 16.

'Jesus Christ, when upon earth, had frequently occasion to reprove His disciples: they were often of a doubtful mind, and slow of heart to believe; although day by

day they had convincing proofs of the power and willingness to save, of Him whom they acknowledged for their Lord and Master. He had done many mighty works before them, and as often as these miracles were repeated they believed; but upon every occasion of change, in time, place, or circumstances, they went back upon the old ground of carnal reasoning and unbelieving fears: so that Jesus Christ had continually to counteract their prejudices, assist their weaknesses, correct their errors, and instruct them in the things which it was their highest interest to understand and fully to believe.

'But such is the darkness and ignorance of our nature, even after we have embraced the Saviour and surrendered ourselves up to His teaching and direction, that we are ready to stumble at the plainest truths, and to make shipwreck of faith, when we are brought into any fresh strait or difficulty, if we do not presently see some extraordinary interposition of Divine Providence in our behalf; whereas, if we had faith as a grain of mustard seed, we might say to these mountains, be ye removed, and our deliverance would be accomplished. Blind unbelief is always sure to err: it can neither trace God nor trust Him; it is ever alive to distrust and fear, and if ten thousand miracles were day by day performed before our eyes, we should neither have our fears removed nor our hope confirmed, so long as this evil root has any place in us; and it seems that this darkness cleaved more or less unto Christ's chosen instruments till the day of Pentecost. It was then, and not till then, that they saw clearly, and had their understandings opened; and nothing short of a full baptism of the Spirit will dispel the mists of unbelief, and put strength and vigour into the soul. Without this we are but babes all our lives, and in some degree carnal, being carried away by our animal nature,

and kept in bondage under the elements of this world; whereas, if we were wholly regenerate, and lived under the full sanctifying influences of the Holy Ghost, we should not be tossed about with every wind, but like a house built upon the rock, we should be able to stand, and to withstand in the evil day. Our minds being fully illuminated, our hearts purified, and our souls filled with the pure love of God and man, we should not only be able to keep ourselves from the evil of the world, but to fight the battles of the Lord, and bring forth abundance of fruit to His glory. Knowing God for ourselves, and the power of His Christ, we should be strong, and very courageous in His work and service.'

"*If any man love the world, the love of the Father is not in him.*" 1 John ii. 15.

'How different is the spirit that is in the world from the Spirit which is of God, yet how many vainly imagine that they can unite them together? But as it was said of the rich man and Lazarus, "Betwixt us and you there is a great gulf fixed," so that there is no passing from one to the other; so it is between the spirit of the world and the Spirit which is of God—there is an impassable gulf fixed between them—a gulf which cuts off all union and intercourse (as it respects the spirit of it) between each other; and this gulf will eternally prevent the least degree of union or fellowship in spirit. Therefore, this is the criterion whether we be of God or of the world. If we be of God, and have the love of the Father in our hearts, we are not of the world; we have neither the love of it, nor of the things that are in it, in our hearts; because, whatsoever is of the world is not of God: therefore, we must be either of the one or of the other. We cannot unite these two opposite extremes, any more than we can unite heaven and hell, light and darkness. Worldly

honour, worldly pleasure, worldly hope and worldly fear, worldly cares and worldly friendships, worldly grandeur and worldly conformity, worldly designs and worldly pursuits, are all incompatible with the love of the Father and that kingdom of righteousness, peace, and joy in the Holy Ghost, which is not of the world but of God; therefore, God and the world cannot be enjoyed and followed at the same time.'

"*A little that a righteous man hath is better than the riches of many wicked.*" Psa. xxxvii. 16.

'A little money well gained is a great blessing; great riches badly obtained, and improperly appropriated, are a great curse. Very few come into the possession of great riches in the order of God; and very few, comparatively, are born rich, neither is it a common thing for the rich to abound in goodness. Sometimes a man that fears God, and works righteousness, becomes elevated in life; but it seldom happens that such maintain their characters as holy men, or their usefulness as spiritual men, in proportion to the advantages they appear to possess above their brethren.

'Where is the man that sees the danger of riches? where is the man that faithfully improves every increase of the unrighteous mammon? All men would be rich, and many, by seeking after riches, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition; therefore, godliness with contentment is indeed great gain—much greater gain than many riches, kept to the hurt of the owners thereof.

'If good men did only see the folly of amassing together great riches, and the danger attendant upon them to themselves, their domestics, and their posterity, as well as the great *risk* they run in obtaining them, and

the judgment which awaits their *misimprovement* of them, they would *tremble*, rather than *rejoice*, at having great possessions.'

"*The priest's lips should keep knowledge*," &c. Mal. ii. 7.

'It is a bad sign when the priest's lips speak vanity, or words without knowledge. Many profess to teach, but few are able to instruct the ignorant; and whither must the people go for instruction if the priests themselves have no understanding? Some teachers, if they can give the literal meaning of the text; others, if they can give a critical explanation thereof; and some, if they can draw a few lame inferences therefrom, think that they are well qualified to teach, and to set themselves up as the instructors of God's people, while as yet they themselves are ignorant, and want teaching what are the first principles of the doctrines of Christ. Most churches are burdened with too many men of this description, who, having an overweening conceit of their own abilities, and very small (if any) concern for the welfare of immortal souls, consider themselves to be the men with whom wisdom dwells; while the sheep are dying for lack of nourishment, and perishing for want of the true knowledge of salvation. But no wonder, while bare speculative knowledge is the main pursuit of so many teachers in Israel. The priests should be able to teach the knowledge of salvation to poor sinners, to open the way between God and the people, to instruct the ignorant how to come, and to assist the weak and helpless in their approaches to the fountain opened for sin and uncleanness.

'The priest's office is to stand between God and the people; therefore, the priests ought to know the mind of God towards His people, and to be able to instruct

them what the whole, acceptable, and perfect will of God is: and in order to this, they should themselves be well instructed in the law; being God's messengers, they should seek a knowledge of the law at His mouth, that they may offer a pure offering and an acceptable sacrifice unto the Lord.

'Under the law it was requisite that the priests should be without blemish, or any natural defect or infirmity, that they should be separated from the mass of the people and have no inheritance with them, that they should be consecrated and wholly set apart for the office of the priesthood, and not only be freed from all secular interests, employments, and worldly pursuits, but that they should keep at the utmost distance from every thing that was unholy, (or common,) unclean, or polluted: so that being quite pure and undefiled, free, and at liberty to serve the office of the priesthood, and separated from the common mass, they might be fitted to minister in holy things. And being clean from natural and accidental pollution, having the whole of the inward and outward man as complete, uniform, and consistent as it was possible to be under that dispensation, there was shown thereby the great purity that is required by God in all those who approach near unto Him, and the impossibility of *any* ministering with acceptance between God and the people who are not separated from the world and holy unto the Lord, whatever office they may take upon them to bear in the church.

"*Speak unto Aaron and his sons, that they separate themselves,*" &c. Lev. xxii. 2.

'The Lord here gives a charge to the priests, that in all their approaches unto Him, they shall sanctify themselves, under a severe penalty on the contrary. No priest was to offer the bread of God whilst any uncleanness

was upon him, or any degree of pollution attached to him; he must not come nigh till he was cleansed, having used the proper means of purification. Thus God would teach His ministers and people that He is a holy God, and will be worshipped in the beauty of holiness by all those who approach unto Him. Hence it is impossible that any one can administer with acceptance before the Lord, whilst divided in his pursuits, and carnal in his affections. A man may fill up his office in the church outwardly, under such circumstances; and God may, in much mercy, draw nigh to the people, when they are devoutly assembled to worship Him and hear His word; but the minister, if he understands and has experienced what spiritual life, light, and influence are, will feel himself shut out from these Divine communications, if he has not had previous recourse to that fountain which is opened for sin and uncleanness, and felt the sanctifying and renewing influences of the Holy Ghost.

'It is not therefore to be wondered at, that there is so much deadness, lukewarmness, and indifference to be found amongst the ministers of the Gospel, when so few are careful to purify their hearts and their hands, that they may break the bread of life to the people of God; nor strange that the means of grace are so dry and barren, while the ministers of the sanctuary remain unclean.'

"*He shall baptise you with the Holy Ghost and with fire.*" Matt. iii. 11.

'This baptism of the Holy Ghost has already been explained and elucidated by the great event which took place on the day of Pentecost; but the second, viz., the baptism of fire, has been variously explained, and differently understood; some considering it to be the same thing with the former here men-

tioned, only expressed under this similitude, to confirm or to illustrate the doctrine; and as the descent of the Holy Ghost was in the form or appearance of cloven tongues of fire; and the love of God and man, being represented under the emblem of fire, some have thought it has a direct reference to this purifying flame, which burns up the stubble of corrupt nature, and sheds abroad the love of God in the heart, which is one and the same thing; the means and the end, or effects produced by the means. But it appears to me, that the baptism of the Holy Ghost, and the baptism of fire, are two distinct things. John the Baptist was here addressing those who came to his baptism, among whom were many of the Scribes and Pharisees, as well as the common people; for all men believed John to be a prophet indeed. He therefore states clearly to them the nature and design of his baptism, which was immediately unto repentance, and was only to be a preparation for a more important baptism that was about to succeed his. He pointed the people to Jesus, whose forerunner he only was; it being his great business to prepare the way before Him, by turning the hearts of the disobedient to the wisdom of the Just; pointing out to these characters the nature and office of the Messiah and His kingdom, which was immediately to appear, and who was to baptise with the Holy Ghost and with fire. The words which follow these help to fix the sense of the last.

'The baptism here specified, viz., that of fire, may have a twofold meaning. The Jewish nation and polity were about to be dissolved, with the whole of the Mosaic economy; and all such as received the Messiah, and submitted themselves unto Him, were prepared by the baptism of the Holy Ghost for the fiery baptism

which was to follow, when the floor of his Church should be purged, and the wrath of God should be poured out upon a disobedient and gainsaying people; which fiery baptism they would all have to pass through when the dissolution of the Mosaic economy and the Jewish nation commenced, which was at the door, and just ready to take place, though they neither discerned the person nor the power that was to effect it. Yet He was among them, and was about to execute the work He had to do, and which would prove a fiery baptism to those who were best prepared for it, and a consuming fire to the obstinate and unbelieving. This baptism of fire may also signify the fiery trials which the faithful were called to pass through in defence of the truth. Our Lord told two ambitious disciples, that they should indeed drink of his cup, and be baptised with the baptism that he was baptised with, &c. Our Lord speaks also of a baptism which he had to be baptised with, the looking forward to which oppressed His spirit, and caused His human nature to shrink at the view of its approach. A similar baptism to this, all who follow the Lamb whithersoever he goeth, will have to pass through, sooner or later; but the anguish and terror thereof, its weight and terribleness, are borne away by our great Forerunner, so that in our utmost extremity we have in Him a defence, a hiding place, and a refuge from the storm.

'By the baptism of fire, we may understand the purging that should take place in the Church of God; when not only the vessels of the sanctuary should be purified, and undergo a fiery ordeal, but also its ministers, according to the prophet; who, realising these times, speaks of the purifying of the sons of Levi, &c.

'All the people of God in all ages have experienced the fiery trial of their faith, either in one way or another; and whosoever has been baptised with the Holy Ghost, and abides under His influence, and is a co-operator with Him, will find the fiery baptism connected with it, refining them as gold, and purifying them as silver is purified in the fire, till all their dross and tin are removed, and they are fitted to be vessels of honour in the house of the Lord, never to go out any more for ever. Jesus, our great Forerunner, who hath entered into the heavens for us, is herein our great exemplar, whose sufferings and death we are to be made conformable unto, by becoming partakers thereof.'

"*Who are kept by the power of God, through faith, unto salvation.*" 1 Peter, i. 5.

'The real believer is the only character that is truly happy and secure in this world. Some put their trust in horses, and some in chariots, but he only is blessed that hath the God of Jacob for his help, whose trust is in the Lord his God, who made heaven and earth. Such an one is not kept by his own power, nor by the power of an arm of flesh, but by the power of God. Faith lays hold on the Divine power, and arms itself with Omnipotence; whereas an unbeliever is a weak man; his utmost strength is but a fleshy arm, which will utterly fail him in the hour of trial; but the salvation of the righteous is of the Lord, for He is their strength and their shield.

'Faith, therefore, does not go a warfare at his own charge; it is but the instrument whereby we lay hold on the Divine power; but it is an instrument of Divine appointment, which the wisdom of God has chosen and

ordained as the only efficient means of man's salvation. For without faith, we can neither approach unto nor please God; but by faith, we apprehend the power which brings a present and a full salvation; man having no power of himself, or by himself, to apprehend or lay hold of the power of God. A believer, therefore, being kept by this power, through faith, and only kept by continuing to believe, how needful it is to prove and try ourselves, whether or no we be in the faith, that our standing may rest in the power of God, which alone is able to keep us, and which assuredly will keep us even unto the end.'

"*Gad, a troop shall overcome him, but he shall overcome at the last.*" Gen. xlix. 19.

'Gad, the son of Jacob, in the beginning, seems to be feeble, yet struggling with his opponents, though often without success. Often defeated, but as often renewing the combat; not yielding to the enemy. He does not give up the contest, though repelled, and driven back again and again; and by thus maintaining his ground, and renewing his attack against those that attack him, he at last vanquishes and overcomes his enemies, and comes off conqueror in the end. Many Christians are like Gad, being, in their beginning, very weak and feeble: having neither might, wisdom, nor ability to overcome their enemies, or maintain their ground without many a foil; yet, not being entirely disabled, defeated, and vanquished, they recover themselves, renew the fight, and finally come off more than conquerors. Many are the troubles of the righteous; many are their enemies; many their conflicts, and many their defeats and miscarriages; yet the Strength of Israel as often appears in their behalf, and delivers them out of all their troubles. O that men would therefore praise

the Lord for His goodness, and declare the wonders that He hath wrought for the children of men." Unthankfulness and insensibility of multiplied favours and deliverances, are frequent causes of our many miscarriages. And self-confidence and self-complacency are other reasons why our enemies make such successful head against us; while love of ease, and fear of suffering, remain an insurmountable bar to victory.'

"*Bless and curse not.*" Rom. xii. 14.

'As it is accounted better to give than to receive, so it is better to bless than to curse; it is better to heap coals of fire on the heads of our enemies, by abounding in acts of mercy and goodness towards them, than to magnify their faults and aggravate their errors. Some persons have an unhappy turn of mind this way; they have no patience with any thing which does not come up to the full standard of Christian holiness; like James and John, they would call down fire from heaven, to consume, not the man of sin only, but the sinner also. They have a zeal for God, but not a zeal agreeably to the order of the Gospel dispensation, which is the dispensation of mercy. The law knew no mercy; and if we will now have judgment without mercy, we shall heap up unto ourselves judgment without mercy hereafter. There is but one offering for sin; let us take care how we approach God without a Mediator. Sinful man, who has so often broken the commandment, forfeited his life, by his own as well as by his first parents' sin, is an unfit subject to be an arbitrator between a holy God and sinful creatures. If our censers be filled with fire of this sort, no wonder if, like Nadab and Abihu, we are consumed by our own offerings. There is but one Mediator between God and man, one great arbitrator or day's-man, the man Christ

Jesus. We have nothing to do with the law, out of Him; we are not able to endure it, because it admits of no failure, no deviation from the path of rectitude. It admits of no atonement without full satisfaction, no mitigation of terms; but requires a full, complete, perfect obedience to all its demands and injunctions. Once violated, it remains in full force against us; and there is no way of escape from under its curse, but by Him who came not to destroy, but to save men; not to curse, but to bless; not to execute judgment, but to obtain mercy for a ruined world. By His meritorious life and death we are redeemed from the curse; He only bore it away, and brought life and immortality to light by the Gospel. Whilst we remain under the old covenant, we remain under the curse: when we cleave to the law again, as a covenant of works, we put ourselves again under its power; when we appeal to the law as an arbitrator, we set aside the atonement. When we contend for holiness, separate from Christ, we become debtors to a law already broken, and unable to give life. Christ, then, being the end of the law for righteousness to every one that believeth, let us beware, lest we come at any time under its curse, or condemnatory power, by making a wrong use of it, or appealing to it, either in our own or in another's cause. God has established a throne of grace, unto which we are all of us invited to come boldly. Christ Jesus is seated on that throne, and hears all cases, and dispenses grace to all that make their appeal to it. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." The many provocations which are daily met with in the world, naturally provoke to anger, and excite to resentment and revenge; and under the old law, the spirit of

retaliation was kept up by its requirements, "An eye for an eye, and a tooth for a tooth;" and to bless, and to curse, under certain circumstances, and on particular occasions, was a part of that law. But the Gospel is not vindictive, but pacific in all its administrations: not like the law, breathing out threatenings and curses, but peace and good-will towards men. For the curse, being now removed by Him who became a curse for us, we are brought under a dispensation of mercy and peace. Being forbidden by its precepts to return railing for railing, and cursing for cursing, we are contrariwise commanded not only to bless and curse not, but also to love our enemies, to bless them that curse us, and to pray for them who despitefully use us, and persecute us, that we may prove ourselves to be the real children of God, born again of that incorruptible seed which liveth and abideth for ever.

'The true spirit of the Gospel breathes nothing but love, love to God, and love to man; not only to the good and gentle, but also to the vicious and unprincipled part of mankind. It teaches us to forgive them that trespass against us, as God hath, for Christ's sake, forgiven us; and to offer up our petitions to the Father of mercies in their behalf, if haply God may grant unto them repentance unto life. So shall we be a blessing unto others, and the fruits of our faith and love shall be made manifest.'

"*Upon the wicked He will rain snares, fire and brimstone, and an horrible tempest.*" Psalm xi. 6.

'A man that is content to live and die without God, and without hope in the world, is an ungodly, wicked man; he is unprofitable and vile in his life, and miserable and forgotten in his death by God, shut up, under wrath, to the judgment of the great day. An ungodly man is one

who, having the means of knowledge and grace within his reach, yet hates to be reformed and to learn righteousness; a neglecter of God, and an avowed enemy to the truth. Such an one is in a more deplorable state than the very heathen, the worst of whom reverence and acknowledge something which they call God, and in which they place some sort of confidence. But an ungodly man knoweth not, nor desireth to know God, neither doth he regard any being as greater or better than himself. He is his own idol; he worships his own appetites, and falls down before his own shrine; and not liking to retain God in all his thoughts, he is given up to follow the devices and desires of his own heart. Being at variance with God, he must, without timely repentance, suffer the vengeance of eternal fire. Whatever such characters may think of the safety of their state, they will finally be undeceived, when the artillery of heaven is levelled against them. It is a dreadful thing to fall into the hands of the living God. Woe to that man who contends with his Maker, or vaunts himself against God!

'There may be lesser degrees of ungodliness, arising from an indifference to religion, and the things of the kingdom of God.'

"*Who shall dwell with everlasting burnings?*" Isaiah xxxiii. 14.

'Who can do this, is the question proposed. But, peradventure, some may be fool-hardy enough to make the desperate venture, fancying they can stem the torrent of Divine wrath, and dare the vengeance of an angry God. In the first rank of these hardened sinners stands the infidel fool; he who saith in his heart, "There is no God;" who believes, or rather tries to persuade himself, that all things were made by chance, and are governed by chance; also, whose highest ambi-

tion is to be as the clods of the valley; who resolves all created things into their primitive nothing, and glories in this, that his lamp shall be extinguished for ever. Let such an one go on merrily till the dream of life is ended, scoffing at Revelation, and rejecting the offers of salvation; let him not stop to consider, but plunge onward in the ways of sin, until he can sin no longer, and this mortal scene for ever closes on his eyes. Then, if there should chance to be a hell, and he should chance to be ingulfed therein; and if there should chance to be a God, and, also, if by chance there should be a devil, what a terrible mischance this all will be for him, when he finds himself in that place of torment!

'And if the Scriptures also should chance to be true, where will he stand, when the Lord Jesus Christ shall be revealed from heaven in flaming fire, to take vengeance on them who believe not, and obey not the Gospel? Will he not be found amongst the number of those who shall call upon the rocks and the mountains to fall upon them and hide them from the face of Him who sitteth upon the throne, and from the wrath of the Lamb?'

"*Except ye repent, ye shall all likewise perish.*" Luke xiii. 5.

'The Jews, like many Christians in the present day, had very false notions of God's attributes. They fancied themselves to be the favourites of heaven, and viewed Divine providences in a very partial light, judging of particular persons by particular circumstances which attended them in this world, as it regards their being prosperous or adverse. And though the judgments of God are certainly manifest in various ways, and his just displeasure and indignation against sin and sinners are often revealed in particular instances, both as it respects nations, families, and individuals,

yet we ought to be careful how we pass our judgments upon certain persons or places, because of any particular affliction or misery they may be called to pass through and endure, seeing that we ourselves are liable, by reason of sin, to all the threatenings and curses denounced in God's law against sin and sinners, while we remain strangers to the covenant of promise, and have not fled for refuge to lay hold upon the hope set before us. The Jewish nation were at this time in a sad state of apostacy from God; and his judgments were hanging over their heads, and just ready to be executed upon them. Yet they were so miserably blinded to their own state and necessities, that they fancied themselves to be the only people of God in the world, and were ready to pass judgment upon one another, when misfortune and adversity overtook any of them. Jesus Christ here reasons the matter with them, and endeavours to convince them of their dreadful state, both as a nation and as individuals. The judgments of God were hanging over them, and the sword of Divine justice was unsheathed, and ready to execute vengeance on their guilty land; yet they fancied themselves secure, and knew not the day of their visitation. They could see the justice of God in the punishment and destruction of individuals, but could not perceive their own sin and danger. It was not any matter of surprise to them that the blood of the Galileans was mingled with their sacrifices; but they would not judge themselves to be sinners, although, as a nation, and as individuals, they had well nigh filled up the measure of their iniquities. Had they improved this timely warning, and accepted of the means used for their recovery, they might have escaped the heavy wrath of God, which so soon overtook that miserable and deceived generation; but, like men de-

voted to destruction, they rushed on securely to their own ruin, taking neither warning nor advice, but rejecting finally the salvation of God. And how soon this prediction of our Lord was fulfilled, is too well known in the world. History never recorded a more awful destruction than this; yet the same voice which spoke this, still threatens destruction to all impenitent sinners, and calls aloud on all men to repent and believe the Gospel, on pain of everlasting damnation. But who lays these things to heart? Who is in earnest to flee from the wrath to come, and to bring forth fruits meet for repentance?'

Thus clearly and forcibly was Mrs. Tatham wont to express herself on the high and solemn subjects presented to her in the Bible. But the main object of her devout contemplation was, God in Christ reconciling the world to Himself; for God who commanded the light to shine out of darkness, had shined into her heart, to give her the light of the knowledge of the glory of God in the face of Christ; so that she not only understood the mysteries of the kingdom of God herself, but it was given to her to make others know them. Much of her speaking and writing was in the demonstration of the Spirit, and with power.

CHAPTER XII.

MRS. TATHAM'S DEATH—HER CHARACTER—REMARKS—CONCLUSION.

For the last two or three years of the life of Mrs. Tatham, her pen was not much employed; at least the writer has not been able to obtain any of its productions during that period. She maintained the tenour of her way with undiminished interest, retaining the use of all her intellectual faculties amidst the slow and gentle decline of her bodily strength.

Considering her great age, and the impaired condition of her sight, it cannot indeed be any matter of surprise that the practice of

> "Reviewing life's eventful page,
> And noting, ere they fade away,
> The little lines of yesterday,"

should now be discontinued by her. She had written much; but the pen of this ready writer, which had been in constant activity between fifty and sixty years, without ever perhaps having traced a line which "dying she would wish to blot," is laid down, not to be resumed again.

Throughout a considerable period of her life, Mrs. Tatham was accustomed to commit her thoughts, upon various subjects, general and sacred, to writing. She has inscribed, with great exactness, some thousands of

remarks upon, and illustrations of, portions of holy Scripture. Indeed, the whole productions of her pen, partly in the form of a diary of her life, partly of observations upon a great variety of subjects in general, and especially of a vast body of notes upon various parts of the sacred volume, are so considerable and extensive, that, if placed together, they would comprise several volumes. She held the pen of a close and deep observer, and of a devout, practical, humble Christian; and by this means, her personal improvement was ever advancing, and her mastery of the subjects which belong to general edification was greatly extended.

In the latter years of her life the tone of her spiritual piety was obviously deepening, her deadness to the world was complete, and she rose into a very elevated region of delightful thankfulness and continual praise to God. During the last year of her lengthened course, it may be truly said that praise dwelt upon her lip, gratitude and holy joy beamed from her countenance, prayer was made by her without ceasing, and with her whole being she glorified God. The work of grace in her soul was rapidly ripening, and the new-creating Spirit of Jehovah broke forth, where He had long resided, in a mighty degree and manner of operation, and there appeared the last finishings on the Divine image in the blessed immortal soul, every imperfection and infirmity then fleeing for ever away. Not a day passed without some conversation between her and Mr. Tatham upon the exchange of worlds; as her heart, and her home, and her treasure were in heaven, so her conversation was fully there. And now the mighty transition takes place, she quits earth for heaven, is absent from the body to be present with the Lord.

It was observed on the Thursday prior to her depart-

ure that she was remarkably cheerful, but on retiring that day to her chamber, and laying down in bed, she was seized with a violent fit of coughing, which continued nearly two hours. Complaining of a sense of tightness in her chest, her medical attendant suggested that it might be relieved by a blister, but she declined its application. She told Mr. Tatham that she did not feel much joy, but she exclaimed,—"*My faith is strong; I can venture my soul upon God's promise.*"

On Sunday morning, about 10 o'clock, Mr. Tatham, addressing her, said—"I hope you find the Lord Jesus precious to your soul?" when she replied, "*He is very precious!*" Her attention was then called by him to the promise—which she had often felt to be exceeding great and precious—of the presence of the Divine Shepherd with His people when passing through the valley of the shadow of death. In attempting to respond to this blessed assurance, which she was then realising, her speech faltered, and her last words fell indistinct upon the ear. She speedily ceased to moan, and though Mr. Tatham and a servant stood by her for some time, they could not tell when she ceased to breathe; she was like one falling into a deep sleep, and passed from the limits of mortality without either sigh, or groan, or struggle. She gradually sunk, as the setting sun, shedding to the last those declining rays which gilded and gladdened the dark valley.

> "Her end was full of peace,
> Fitting her uniform piety serene;
> 'Twas rather the deep, humble calm of faith
> Than her high triumph; and resembled more
> The unnoticed setting of a clear day's sun,
> Than his admired departure in a blaze
> Of glory, bursting from a clouded course."

Thus died Mrs. Tatham, on Sunday morning, January

22, 1837; and when her retiring spirit was upon the wing, and began to be disencumbered of frail flesh, what were her feelings of liberty, of light, of burning purity, of gratitude, of love, of victory! What a close and cheering approach of some of the holy angels, familiarising themselves, and along with themselves, the objects and circumstances of that world of spirits where they have been at home for many ages.

What an ascent such a departing spirit must have had to the high and holy place! What an entrance there! What a sight and embrace of the adored Saviour!

What a general joyful welcome there was to meet her! What a particular welcome of children according to the flesh, and children and friends in the Lord! What a new song thrills, transports, and engages her for ever!

And now, having let our thoughts go forth after her emancipated spirit, can we avoid anticipating the consummation of this glory which shall be at the future judgment? At length the great, and notable, and all-comprehending day of God will arrive. Then there will be a general stir in the regions of the blessed, a stir in the midst of the throne of Deity; a rustling of angelic wings, a new kindling of fire, and breathing of sweetness among redeemed spirits, longing for the possession of their glorified bodies, and their final appearance and triumph in an approving judgment!

Behold the gracefully majestic and ardent appearance of the once crucified God Man, rising from His lofty seat at the right hand of God! He shall descend with a shout. The voice of the archangel shall be heard. The trump of God shall be blown. The revolving flight of worlds shall be arrested. The dead shall be raised in countless multitudes. The living shall be changed.

The procedure of final judgment shall go forward in majesty, order, splendour, and unabating activity, till it is a perfect work. Behold the saints on the right hand of the shining Judge, and near Him those inner ranks, kindling into surpassing brightness, unspeakable! It is the multitude of the wise and holy, and there—there will be found, with the Marys and Elizabeths, the Phœbes and Eunices, whose spirits rejoiced in God their Saviour, whilst they walked in all His statutes and ordinances blameless, who laboured much in the Lord, and were succourers of many—among them will be found her with whose life and death the reader is now by these pages made acquainted. But here let us pause, and arrest the current of our thoughts.

In a few days the writer received the unlooked-for intelligence of Mrs. Tatham's decease, accompanied with a very urgent request from Mr. Tatham and family, that he would proceed to Nottingham, and preach a funeral sermon on the occasion. It was winter; he was not in good health; he was overwhelmed with existing duties and engagements: but he could not refuse this request. Indeed, in Nottingham, his indefatigable and venerated father had been a successful minister; the eldest, much beloved, talented, devoted brother of the writer, (now, alas, no more!) was born there; the remains of his sainted mother lie there, slumbering till the first resurrection; his eldest son also had his birth there; several of the best, most vigorous, and laborious years of his own ministry, had been exercised there: but that which *constrained* him to comply, at much personal inconvenience, and at the expense of inflicting the tax of absence upon his own people, was the consideration of the worth, the character, the exalted piety, and eminent usefulness, of the

deceased. He was not sure that he had ever seen her equal; he felt quite sure that, take her for all in all, he "ne'er should see her like again;" Mrs. Beaumont had met three years in her class, and shared the privilege of her counsels and prayers; his family had received much kindness at her hands; himself had been honoured with her friendship, and cheered on, and effectually aided in his ministerial cares and duties, by her hearty approval and zealous co-operation. He felt therefore that he owed it to her memory, to yield to the demand of her widowed husband and interesting children, enforced by the request of the senior minister of the place, to try to improve the solemn event, in a sermom appropriate to the impressive occasion. Finding that the twenty-third Psalm had been her Psalm throughout life; that she had wrought the whole of it in a sampler in her youth, excluding therefrom every thing but itself; that it had been inwoven in her thoughts and meditations for many years; that it had been her chosen song in the house of her pilgrimage; and that it had furnished her with the words of victory in the valley of the shadow of death, though those words were scarcely caught by mortal ears; the writer took for his text on that memorable occasion the last verse of that Psalm. The service was held in the spacious chapel in Halifax-place, (the erection of which was very much owing to the great exertions and sacrifices of Mr. Tatham,) the chapel in which she had worshipped from the day that it was opened till her dying day. And though it was on a Wednesday, and the night was very wet, and the notice but short, such was the estimation in which Mrs. Tatham had been held amongst all classes of the population and all denominations of Christians, that large as is that edifice it was crowded in every part. "The memory of

the just is blessed; the righteous shall be had in everlasting remembrance."

And now, in drawing this sketch of departed intelligence and piety to a close, the reader will extend his indulgence to the writer whilst he touches for a moment some of the many interesting and instructive points of character that distinguished the subject of this sketch.

I. Mrs. Tatham was eminently pious, fearing God above many.—It belongs to the nature of man to have a God. This is the evident consequence of his total want of self-sufficiency, and of the tremendous blank or void which appears in his soul, if separated from God. Now Mrs. Tatham took Jehovah, the living God, as her God. She acquired a believing, spiritual, and powerful knowledge and sight of Him, fully and perpetually occupying the attention of her soul. She felt the immediate consequence of such knowledge, a humble, but pleasing astonishment, whereby the soul is at once roused, abased, elevated. With her whole soul she chose and embraced the God of glory, and rested in Him with undivided dependence, trust, and recumbency; and these actings enkindled the fire of love, which glowed in her heart in the diversified workings of desire, esteem, complacency, delight, zeal, and gratitude. Being reconciled and restored to God through Christ, there were fulfilled in Mrs. Tatham the words of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Maintaining in itself, through constant communion with God and the fellowship of the Spirit, the vigour of such enlightened and burning love, with what fear, and disdain, and energy, did her soul repel every idol, whether vailing itself under objects real and lawful within certain mea-

sures, or approaching under the bewitching illusions of romantic imaginations and carnal pleasures. From this sanctuary of holy trust and love in her heart, there issued forth an invigorating influence to produce willing obedience to every other Divine command.

Persons who possess in an eminent degree true wisdom and much sanctity, may often be found distinguished by the following circumstances. It may be said, first, that in general they are endowed with superior natural capacity and abilities of mind. Sometimes, indeed, God is pleased to bestow on persons of slender natural abilities, considerable degrees of spiritual light and grace, and this becomes highly profitable to themselves and to others, on a limited scale. Instances of this kind, not a few, have occurred, even in those who have been brought into the Christian ministry. The purity and fire of grace have supplied the place, and outshone the energy, of mere unhallowed genius. But, for the most part, those who appear as eminent lights in the Church, have the advantage of superior natural powers. And this was the case with Mrs. Tatham; she naturally possessed considerable strength of understanding, with a penetrating sagacity, and correct judgment; and, generally speaking, her reach and power of mind were considerable. These were early turned into the right channel, and were invigorated and sanctified by the illumination of grace. It must be added, secondly, that such persons, in one way or other, are more deeply exercised, and more thoroughly emptied of self-confidence and presumption than others possessing similar abilities without grace, and even than persons who have received inferior degrees of heavenly grace. This is frequently accomplished by peculiarly deep convictions of sin, and by long-continued providential or spiritual

trials: while others move about in some sort comparatively at their ease, these are pressed down by the terrors of God, by the felt sense of inward depravity, or by the harassment of winnowing and searching temptations. Many are the examples of this kind supplied in ancient and later times; so it was with the venerable Fathers in the ancient Church, Cyprian, Augustine, and others; so it was with the illustrious reformer, Luther, who felt the alarms of Divine wrath to such degrees as produced manifest impression upon his bodily frame; so it was with Bolton, Usher, Bruce, Robert Boyle the philosopher, and many others, and with Dr. Owen: and nearer our own times, with Haliburton, Brainerd, Wesley, and Clarke; and so it was with Lady Glenorchy, Mrs. Fletcher, and other eminent Christian females. Thus a strong curb is put, by Divine wisdom, on persons of great abilities, virtue, and piety; this was the case with Mrs. Tatham. The reader will have perceived that in her Diary there is a chasm from November, 1768, to February, 1796, excepting a few lines dated January, 1788. This was the period of sharp exercises, mental and spiritual, to Mrs. Tatham, during which the writer cannot ascertain whether any diary was kept by her; though the great probability is, that she did write as usual, but that, from the peculiar nature of the discipline through which she was then passing, she was led to destroy the memorials of it, lest, coming into the hands of others, they should be misunderstood or misrepresented. She seems, in coming to Nottingham, to have experienced great disappointment with respect to the religious advantages there experienced. At Leeds she had enjoyed a close and intimate friendship with a few deeply pious persons, to one of whom, Mrs. Ogle, much of the correspondence now presented in this volume is addressed.

Her separation from these her first friends proved no small trial to her, and this was exasperated in its effect upon her by the unhappy state of division and discord which at that time prevailed in Nottingham, owing to certain disputes and dissensions which were then rife with regard to church government. In resuming her Diary she complained of the unhappy influence which this state of things had produced upon her mind, until the Lord graciously poured His Spirit upon the society, and the beams of the Sun of Righteousness broke through the dark cloud which had so long hung over it, and shed an hallowing influence upon her oppressed and almost benighted soul.

From a child she was accustomed to think and determine for herself, and this principle was manifest in her through life. Her natural powers, as we have seen, were above the common level, and her mind was constitutionally so active, lively, and vigorous, that she could not keep it in a state of quiescence without great pain and effort; she was therefore compelled by the force of her own genius, before she knew any thing of the one only eternal good, to occupy her time, and gratify her imagination, in fanciful and romantic productions. Indeed, it appears to have been only by the preventing and merciful interposition of Divine grace, that she was checked in the prosecution of studies which would have diverted her more and more from the path of life and the source of eternal blessedness. But when a true knowledge of God and of His Son Jesus Christ gave a complete check to her former pursuits, her whole attention was immediately directed to the contemplation of Divine truth. She was not double-minded; a full conformity to the image of her Lord and Saviour was her highest ambition; she loved His precepts and command-

ments, yea, it was the very joy of her heart to do the will of her Father which is in heaven. But she had many painful lessons to learn; she knew not as yet the depths of Satan, nor the various windings of the human heart, nor the exceeding corruption of her nature, nor the need there was of her understanding more fully her own peculiar constitutional hinderances and manifold infirmities. And the Lord saw good to prove her with strong trials, and these discovered and stirred up the remaining corruptions of her nature. Perhaps nothing could more effectually have tried the ground of her heart, and proved its innermost recesses, than those exercises through which, in the early part of her marriage, she was called to pass.

Her natural temper was high, independent, commanding, and unyielding; but it was happily blended with great benevolence, conscientiousness, sincerity, and compassion to the distresses of those around her. And the severe trials of the period now referred to were the probes by which she was searched, the sieves through which she was strained, the crucibles in which she was subdued and refined.

It may be observed, thirdly, that persons of this order of piety are marked out, by being much given to meditation and devotion. They do not run wild in the boundless fields of mere speculative information, as persons of ability commonly do. On the other hand, they relish and inwardly digest the great truths and commandments of God, they survey them on all sides, they distinguish accurately and penetrate deeply into sacred truth; and while they derive from it exalted pleasure, apply it to the most important practical uses; thus it was with Mrs. Tatham. She had no anxiety to make herself conspicuous either as an inventor, an admirer, or

a retailer of novelties, or as amassing wonderful quantities of that kind of knowledge which shall soon pass away. She wisely confined her chief attention to the most essential truths, and to all the duties of the Christian life.

Fourthly, the consequence of such habits is, that with such persons their views of Divine truth, and of the range of duties, are more consistent, better adjusted to one another, as well as more comprehensive and far-seeing than the views of others; their views, also, are more deeply fixed, and less liable to fluctuate and vary. They see truth in its evidences and connexions, as it were by a sort of intuition, while they muse on the words of the inspired volume, though they by no means undervalue the result of the meditations and experience of the wise and holy around them, or who have lived in former times.

Thus it was, in a considerable degree, in the instance now before the reader. Mrs. Tatham's mind thought for itself, and her individual, positive acquaintance with scriptural truth, and her conscious grasp of its meaning, and richness, and power, were great and extensive. And the consequence was continually and perpetually advancing progress in true knowledge and purity, and a degree of originality of thought and expression, joined with an increasing dignity and (on her part unconscious) authority, pure from the taint of vanity and affectation.

Fifthly, and hence comes the marked and increasing heavenly-mindedness of such persons. Thus Mrs. Tatham's affection for the things of time and sense was ever diminishing. Where the treasure is, there will the heart be also. As any body rises above the ground up into the regions of space, that which philosophers call the

attraction of gravitation affects it less and less; and if it could be elevated sufficiently, the earth would at length lose its power over it altogether, and it would be drawn away towards some other planet. This may explain, in the way of illustration, the process which takes place with respect to the human soul. Through the operations of grace, its affections are progressively exalted towards Him who reigns above. It soars higher and higher on the wings of faith and love—the attractive power, which formerly chained it to the world, loses by degrees its influence—and when its sanctification is complete, it regards Him who is its portion, as the chief among ten thousand, and the altogether lovely. Thus, as rivers to the ocean run, nor stay in all their course, did the mind of Mrs. Tatham strongly flow towards the ocean of infinite fulness; and as the sparks fly upwards, so did her affections ascend to the things which are above. She only sojourned here.

II. Mrs. Tatham was characterised by the strong disposition which marks those who are eminent in spiritual wisdom, to communicate the blessedness which they have felt to others, and by the most active and generous benevolence.

She was distinguished by an ardent concern for the souls of others, especially of her children. The fire of grace is of a catching nature, it takes hold of the materials near it, yea, of those that lie at a vast distance. When the Samaritan woman began to feel the vital energy of the Saviour's words, even in conviction of sin, she went quickly to the men of her city with the cry in her mouth, "Come, see a man who told me all things that ever I did; is not this the Christ?" Amiable, wise, and effective simplicity! This disposition arises from the principles of zeal for God, and benevolence to

man. It is not confined to ministers; it is not appropriate only to male disciples. It is roused by enlightened views of the baseness of sin, and the universal sinfulness of the children of Adam. It is still farther excited by awakening discoveries of the everlasting fires of "the wrath to come." It is cherished and sweetly impelled by faith and experience of Divine, redeeming love and mercy, and of the present and endless felicity, purity, and dignity of every subject of the true converting grace of God.

The consequence is a high value for every single instance of the spiritual birth properly authenticated, near or far off; and yet an unquenchable thirst for more and still more of this precious work. Here the wise and holy enter into the views and sentiments of angelic spirits, and they acquire, through grace, the increasing likeness of Him who hung agonising on the cross, after having said, "And I, if I be lifted up from the earth, will draw all men unto me."

That fierce, impetuous zeal which sometimes makes a blustering noise about the conversion and salvation of perishing sinners, but which is blind and inconsiderate, rushing wildly forward with arrogant boldness, and snatching greedily at every plausible appearance, as giving demonstrative proof of the great change being undoubtedly effected, was not that which Mrs. Tatham countenanced. The unseemly appearances, and pernicious effects of this foolish, ill-regulated, intemperate zeal, she regretted as too much resembling the destructive swellings of a disorderly torrent.

The eminently wise and good look deep into the true situation of miserable sinners, "cast out in the open field, in their blood." They know that the power of sin, and spiritual enchantment, and death, is not to be con-

quered by the most plausible reasonings, or pious declamations of mortals, taken alone. They look for no deliverance of the wicked, but by the issuing forth of "that power which quickens the dead, subdues the rebellious, and calls the things which were not." And they have such faith in this all-conquering power, and in the Divine promises concerning it, as animates and supports them in the humble, zealous, persevering use of the appointed means, until the arm of the Lord awake and reveal its inimitable energy. With regard to this great event, Mrs. Tatham was neither sceptical nor credulous. Fair outside appearances, which may produce great stage effect upon the shallow observer, are not the evidences for which she eagerly looked; it was rather in the downcast looks and emphatical groans and cries of the self-condemning, and in the brightening aspect and gladsome tears of surprise which mark the opening joy of salvation, and in the beauty of holiness, that she desired to see the evidence which warrants the conclusion expressed of old by apostles and others, "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ. Our Gospel is come not in word only, but also in power, and in the Holy Ghost, and in much assurance—producing the work of faith, and the labour of love, and the patience of hope in our Lord Jesus Christ."

Mrs. Tatham's spiritual zeal was of the largest and most diffusive character. Hence the deep interest which she took in the work of God in general; hence her readiness to promote every probable method of extending truth and pure religion through the world, and her exuberant joy when prosperity crowned the class-meeting in her own parlour, and the great congregation in the sanctuary where she worshipped, or when conversions

were multiplied in the islands and continents of the globe.

Thus also must we account for that prodigious interest which she took in the in-gathering of the Jews together with the fulness of the Gentiles. Her intellect and her heart were strongly excited in behalf of the spiritual fortunes of the seed of Abraham. Again and again, in the preceding pages, has the reader met with the expression of her lively sympathies, earnest desires, and ardent hopes on their account. She beheld them driven forth from the tents wherein they had dwelt so long, around the tabernacle and pavilion of their God, from the mountain of Jehovah's heritage, from the pale of His acknowledged people; and her mind, haunted with the recollections of their former greatness, sacredness, and utility, followed them, pitying their long-continued outcast condition. She saw them driven forth, and beheld that for long, like Ishmael, they had their abiding place in the wilderness, and long have wandered to and fro, "tribes of the wandering foot and weary eye," "their hand against every man," or at least every man's hand against them. And dwelling on their conversion as a grand crisis in the history of the world's actual salvation, and as a most splendid triumph of Almighty truth, and most massive product of Divine grace, her soul kindled with the glow of the most fervent desire and hope for their speedy conversion. Almost with the eagerness with which she looked for the light of eternity, did she look forward to the time when the prediction should be accomplished which thus proceeds in its exulting flow:—"On the right hand and the left thou shalt break forth, and thy seed shall inherit the nations, and shall inhabit the desolate cities: all thy children shall be taught of Jehovah, and great shall be

the peace of thy children." Mrs. Tatham panted for the time to come when all the race of man shall become the children of the Church, the seed of Zion, and even far-scattered Israel shall return from their long and weary exile, and, with all the multitude born of woman, shall entreat to be "called by her name," and adopted into her glorious and happy household. "Who are these," thou princess-mother, "that fly like a cloud, and like doves upon the wing?" "Lift up thine eyes around and see. They are all gathered together; they come unto thee. Thy sons shall come from far, and thy daughters shall be borne at thy side. Then shalt thou fear, and overflow with joy, and thy heart shall be ruffled and dilated, when the riches of the sea shall be poured in on thee, and the wealth of the nations shall come to thee."

> "Rise, crown'd with light, imperial Salem, rise!
> Exalt thy towery head, and lift thine eyes!
> See a long race thy spacious courts adorn!
> See future sons, and daughters yet unborn,
> In crowding ranks on every side arise,
> Demanding life, impatient for the skies!"

But Mrs. Tatham was not one of those whose spiritual charity expatiates among the distant and the vast, overlooking that which is near and minute. The reader of these pages cannot fail to have observed the constant, predominant, and ardent concern which she felt and manifested in behalf of the salvation of her beloved children. Her supreme anxiety was, that her sons and daughters might be the sons and daughters of the Lord God Almighty; and yet the writer is not sure that there was not a degree of reserve manifested towards her children whilst they were young, which, on subjects of religion, was felt by them to have an effect somewhat

refrigeratory, if not repulsive. There was a stateliness of demeanour which, whilst they were young, did not particularly steal upon the affections of her children. Her inclinations, it should seem, did not lead her to take special pains to attract them towards her at that age. She did not fail indeed very early to impress the minds of her children with the fear and love of God, setting before them, in a solemn manner, their condition, their danger, and their duty; but it is thought that she did not cultivate so fully as is desirable, that affectionate openness, freedom, and confidence in them, which (next to its communion with God) ought to be the soul of a child's happiness. The peculiarity which led to this course on her part would probably also explain another defect which, in some limited degree, must perhaps be attributed to her, that is, the omitting to instruct her daughters in the several duties of the present life, or specially to direct them in their pursuit of knowledge. They were consequently kept, or at least had the feeling that they were kept, at an undue distance from their noble and venerated mother, which had the effect of fettering and depressing their spirits; and as she allowed no worldly company, nor permitted her children to keep any sort of society which was not strictly religious, their high improvement in social manners and duties was perhaps somewhat impeded, and the full development of their intellectual and moral powers in some measure retarded, through the want of a more minute, ready, hearty, and constant maternal attention to their personal, intellectual, and social advancement. Their excellent mother's fear lest they should be drawn into the vortex of worldly friendships and vain amusements, was the occasion of nearly excluding her children for some time altogether from society; and, on this account, home did not always appear

so desirable to them as home should be felt to be by children, and should, if possible, be made to them. There are two extremes to be avoided; the one, conformity to the world; and the other, rigid, unsocial, and half-monastic seclusion and abstraction. It is a matter well worthy of the most serious attention of Christian parents, to regulate by a judicious standard the treatment of their children, and the management of their households, in this respect. There is a duty which parents owe to their children, as well as the duty which children owe their parents, the neglect of which must produce its own natural consequences. If children are overlooked by their parents, and their society disregarded, and every other society preferred to theirs; if they are kept at a distance, and treated with reserve and neglect; if their intellectual faculties, their social feelings, their domestic manners, their mutual duties, their training for the intercourse and engagements of life, are neglected and unheeded, mischiefs of various kinds, if not alienation and accusation, may be expected to follow.

In the case of Mrs. Tatham, she undoubtedly intended all that she did, or that she left undone, for the best, and trusted that she was promoting thereby the welfare of her children; and it cannot be doubted that, wherein she failed or erred, through defect or mistaken views, much, through her single-minded piety, her pure intention, her fixed spiritual aim, has been over-ruled for good, which otherwise might have been productive of evil. Her faith and prayer have greatly prevailed, indeed, in behalf of the happiness and salvation of her children; through her abounding intercession and intense longing for their spiritual welfare, the Divine blessing has come upon them, so that they have risen up to call their mother blessed, and are an honour to their parents; they praise

them in the gates; and most, if not all of them, are treading in the footsteps of that eminent piety, the example, and savour, and efficacy of which, form the most precious legacy which children can derive from their parents. So that whatever opinion may have been formed of the wisdom and loveliness of the methods which Mrs. Tatham adopted towards her children, all who knew her can bear testimony, that she had no greater joy than to know that they were walking in the truth, and to her that joy, in a considerable measure, was granted.

But it was not only with the spiritual welfare of others that Mrs. Tatham sympathised; her benevolence extended to the social wants and bodily necessities of those around and beyond her. Hers was that Christian benevolence of which the excellent and eloquent Wilberforce said, that it is always occupied in producing happiness to the utmost of its power, and according to the extent of its sphere, be it larger or more limited; it contracts itself to the measure of the smallest, it can expand itself to the amplitude of the largest. It resembles the majestic rivers, which are poured from an unfailing and abundant source; silent and peaceful in their outset, they begin with diffusing beauty and comfort to every cottage by which they pass; in their farther progress they fertilise provinces and enrich kingdoms; at length they pour themselves into the ocean, where, changing their names, but not their nature, they visit distant nations and other hemispheres, and spread throughout the world the expansive tide of their beneficence. Mrs. Tatham's kindness to the poor has been seldom exceeded; she was kind to the needy and the sick, to the orphan, the widow, and the stranger, from principle, and she was kind from sympathy; she was not kind by fits and starts, but systematically and habitually. She spent much of her time in actually

visiting them at their dwellings, relieving their physical wants, counselling them in their perplexities, soothing them in their anxieties, cheering them in their difficulties, praying with them and for them, and directing them, with much affection and wisdom, with abounding grace and tenderness, to the Balm in Gilead and the Physician there.

At one period of her life she regularly visited the female prisoners in the House of Correction, and laboured much to promote their reformation in mind, morals, habits, and manners.

It may be proper to mention in this place, that from her youth up, Mrs. Tatham felt an inclination towards the study of medicine, and was desirous to make herself acquainted with the human frame, and with the laws and habits of its physical action, as also, to a certain extent, with its pathological conditions. Possessing a clear and vigorous understanding, a cultivated mind, a sober judgment, and a high moral feeling, having also the highest motives of benevolence to impel her in this pursuit, she obtained the best works on the general science of medicine, and on the physiology and anatomy of that perfect work of an Almighty Creator—the human body. She procured, regardless of cost, the best and most scientifically prepared medicines, and was thus, from her very opportunities of witnessing and studying the various forms and symptoms of disease, and her habits of careful analysis and inductive observation, together with her calm, reflective, and deliberate mode of procedure, enabled to minister to the actual relief of many of the diseased poor; and this she did in many instances with most decided advantage, and not unfrequently with marked success. For although the articles of the materia medica are very extensive, being supplied from

all the great kingdoms of nature—animal, vegetable, and mineral, and are composed of a vast assemblage of substances, organic and inorganic; and though the Dispensatories are crowded with pharmaceutical preparations, confounding to the student, and embarrassing to the practitioner, it is well known, that some of the wisest and most able physicians do not employ a greater number of medicines than might be well and easily carried about their persons. Mrs. Tatham might, therefore, with her qualifications, attainments, and character, venture to act in the manner we have now stated, where the services of a regular medical practitioner could not be had. Occasions of this nature were far from being rare in the early years of her active and benevolent life; although now, from the increase of dispensaries, and the founding of hospitals, and the greater liberality, kindness, and humanity of the profession, regular medical aid can scarcely ever be required without being readily obtained. It is due to Mrs. Tatham, however, to say on this subject, that an eminent physician, in the height of his profession in his own district, and at the time of Mrs. Tatham's death venerable in every sense of the word, paid great respect to her judgment; and often acted, in reference to herself and family, on her suggestions. Indeed, by those who were best fitted by education, by profession, and by character, to form an opinion, her knowledge and skill were duly acknowledged. In fine, nothing was overlooked by her which could promote the health, and comfort, and salvation of her poor and afflicted neighbours; and upon her came the blessing of such as were ready to perish. All her walks, from the time that Mr. Tatham was without a garden, were undertaken solely to visit the poor, amongst whom she seldom failed to receive, as well as

to leave, a blessing. In a word, she "went about doing good."

III. Mrs. Tatham was a Christian of strong faith and prevailing prayer.—On several occasions, when persons labouring under severe forms of disease were given over as incurable by their medical attendants, contrary to all appearances and expectations, and to the most carefully formed prognoscis, they have recovered through the mighty supplications which this mother in Israel employed in their behalf. Many instances of this nature might be adduced; and as they are a remarkable demonstration of her great Christain attainments, two or three may be here noticed. A poor woman, who was suffering under an alarming and inveterate dropsy, was visited by the Rev. Mr. Nelson and Mr. Tatham. She told them that Mrs. Tatham had been visiting and praying with her, and had intimated her belief that she should recover; and, added the sick woman, I believe it too. Mr. Nelson exclaimed, "Poor woman, she cannot live two days." On Mr. Tatham's return, he told Mrs. Tatham that he had been to see Mrs. Clarke, (for that was the person's name,) adding, "but she cannot live." Mrs. Tatham answered, "But you will see that she will live many years yet." And the woman recovered from a state and degree of disease the most hopeless, and lived many years.

Another instance of the power of faith exerted by this true Israelite, is the following:—A poor woman, suffering under the worst form of fever, had been given up as quite incurable by the physician and surgeon who attended her. She had five children; and her husband, in the greatest distress, implored the physician to visit her again; but was assured by him that he could do no more—that the woman might now be regarded as

dead, and declined to renew his visit. Mrs. Tatham engaged in prayer with and for her; her eyes were sunk in their sockets, and were quite dim; and as all medical attendance was then discontinued, Mrs. Tatham employed some means in behalf of the afflicted woman, when prayer again prevailed; the woman revived, nourishment was administered, and health returned; the prayer of faith saved the sick, and turned the shadow of death into the morning. Mrs. Tatham believed that this would be the case, having a firm confidence that this person's life would be returned from the jaws of death—and it was unto her according to her faith.

A young man, very respectable in life, being excessively heated and fatigued with a journey on a hot summer's day, was attacked with fever and inflammatory sore throat. He had promptly the best medical assistance, three physicians being called in to his case; but it became daily more and more discouraging, and was at length abandoned by them, and pronounced utterly hopeless. Mrs. Tatham felt exceedingly desirous for the recovery of this interesting young man, spent considerable time in praying with him, and felt a strong assurance that he would recover. Messengers were despatched to her, reporting the state of the case, and on being informed that all hope was abandoned, that he was entirely given up by his physicians, and that he could not live half an hour, she proceeded to his house, declaring that he would yet recover. Having prescribed something for him, which was administered, she called upon God for his deliverance. Soon a change took place, recovery ensued, and the person was living at the time of her death.

The case of a man in the General Hospital with cancer in the ear, was pronounced hopeless, except by the

removal of his ear. To this poor man Mrs. Tatham paid great attention, and recommended to him Hezekiah's remedy. She engaged to pray especially in his behalf, if he would pray for himself. A time was fixed for the operation that was to take off his ear, but he apologised for not then submitting to it; and, after waiting a week, the disease was arrested, the man became convalescent, his ear was preserved, his life was spared, and this individual was permitted to live many years.

The writer is aware that it is possible that these narratives may be ridiculed by some, and burlesqued by others, of the class of persons called infidels; nor will he be surprised if, by some nominal, lukewarm Christians, the connexion between the prayer of faith and the recovery of these sick persons, as assumed in these instances, should be doubted, or virtually denied. For in the minds of too many who bear the Christian name, faith, if it exists at all, lies like a dead thing, producing no changes in themselves, and accomplishing nothing in reference to others. But the connexion is not more certain between cause and effect, between gravitation and matter, between falsehood and guilt, between truth and holiness, than between prayer, believing prayer, and the Divine blessing: and what cannot these achieve? Is there any thing too hard for the Lord? any thing too mighty for faith? any thing too difficult for prayer? We do not contend for miracles, nor do we expect them. Neither are we so wise and philosophical as to repudiate our Bibles, or to distrust their promises, or to doubt or deny their affirmations! "Is any among you afflicted? let him pray. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and

the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

IV. Being of a contemplative cast of mind, and naturally thirsting after knowledge and intellectual attainments, Mrs. Tatham was fond of retirement. She was but little disposed to enter into the outward concerns of life more freely than was required by the positive duties of her situation; and, indeed, the weight of domestic concerns was ever somewhat burdensome to her, though she systematically attended to them, so far as her state of health permitted. Her almost total disregard of outward appearances was, perhaps, fed by her habits of contemplation and retirement. In her dress she was plain, and maintained a rather rigid adherence to the form and style, if indeed style it may be called, by which persons of the religious communion to which she united herself were distinguished some half century ago. In this respect she, perhaps, was not particularly deserving of commendation, although the motives which induced her conduct, command our highest respect. Her renunciation of the world first manifested itself in regard to dress. Before her conversion, she was as gay in her apparel as afterwards she was plain. She was naturally fond of fashionable and elegant attire, and her temptations in this particular were perhaps stronger than in many others; her personal attractions, when young, being such as to give her much advantage in this respect. On this account she found it necessary to be quite decided; and although in making the sacrifice she verged perhaps towards the contrary extreme, she probably found it at that time the only safe path for her retreat. This was, however, some trial to Mr. Tatham, who was, at first, when he encountered the great change in her appear-

ance, but little disposed to be contented with that inward adorning only which the apostle recommends, which can never be compensated for by any outward adorning, and which in the sight of God is of great price.

Her personal presence, however, notwithstanding the extreme plainness of her apparel, always struck the beholder, and commanded his respect. Her figure was tall, and rather slight; her complexion was exceedingly fine, and the features of her countenance were delicate and soft, but highly intellectual and benevolent. There was about her person—and they that saw her felt it—the propriety of education, the firmness of integrity, the majesty of intellect, the power of knowledge, the grace of charity, the charm of gentleness, and the heavenliness of religion. Mrs. Tatham was not a common character, neither was she a common Christian, nor had she a common appearance. The portrait accompanying this volume is an excellent likeness of her, as she was at the time when it was taken.

She was fond of retiring to some solitary spot in the neighbourhood of Nottingham, and in the summer time would frequently withdraw from the town house to sleep in the country, where, unseen by human eye, she held sweet communion with her "Father who seeth in secret."

> "Wisdom's self
> Oft seeks to sweet retired solitude,
> Where with her best nurse, contemplation,
> She plumes her feathers, and lets grow her wings,
> That in the various bustle of resort
> Were all too ruffled, and sometimes impaired."

To her, hours of retirement were invaluable, they became so pregnant with deep-seated thought, and favoured her habit of meditation, and her mental fellowship with the

holy beings and things of the Almighty's universe. She enjoyed much retirement in a garden belonging to Mr. Tatham, situated at the distance of about a mile from Nottingham, amongst that remarkable assemblage of gardens that clothe the elevated slopes of land which lie north of the town, and which are, by the rich alluvial soil, and their fine aspect, particularly favourable for floral and horticultural productions. The way to these gardens is through fields and meadows, and was most agreeable to the taste of Mrs. Tatham. The reader has already learnt that she was a great observer and admirer of nature; vegetable life, growth, and beauty, supplied her intellect and her heart with a tranquil and delightful source of improvement. She was a lover of flowers, (and who* is not?) of those gentle, beauteous children of the sunshine and the shower—those sweet gifts fresh from

* It happened to the writer to be obliged to leave London for the West of England on Thursday night, March 29th, 1838; and on the following morning, in passing through Dorset and Devon, he was delighted to see the primroses and violets in full flower, brightening and beautifying the banks as he passed, and to hear the warbling of birds, making rich music as they sailed in mid-air over fields, and woods, and streams. The time before that, when he was under the necessity of quitting the city for the country, was on the night of the 9th of the previous month, when the earth was bound with the iron ligature of the severest frost which this island has known for many years, when vegetable life was locked up, and nature seemed perishing and desolate. How prodigious the change! how beauteous and wonderful the transition, effected within a few short weeks! How powerful are the agencies in nature, and what vast and precious transformations they produce! And can it be doubted that changes equally great and lovely shall take place in the moral world, and that when its spring shall have come, the beauties of holiness shall clothe every region, and songs of salvation shall float in every breeze?

the hand of the Deity, rendering more beautiful the face of a world already rich with His bounty. How many rich, and pious, and grateful feelings are their presence calculated to call up in the meditative mind!

Flowers may be said to be the poetry of nature—emblems of purity, grace, and beauty, the free-will offerings of Him whose benignity adorns the earth with loveliness. In the minds of the young they are associated with the song of the birds, with trees, and streams, and every thing fair and symmetrical in nature. They are links in the mysterious chain, binding, by delicate ties,* the heart of man to

"The good God, who loves and cares for all."

* By delicate ties indeed. When Mungo Park was lost and bewildered, exhausted and desponding, in the African desert, his hope revived, and his energies rekindled at sight of a minute moss, which, at the moment of his deepest depression, met his view. He thus describes his situation, the grounds of his fears, and the delicate means of the revival of his hopes:—"Whatever way I turned, nothing appeared but danger and difficulties. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by large animals, and men still more savage. I was five hundred miles from the nearest European settlement. At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsule, without admiration. Can that Being, thought I, who planted, watered, and brought to perfection in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after His own image? Surely not. I started up, and disregarding both hunger and fatigue, travelled forward, assured that relief was at hand; and I was not disappointed."

The ancient Greeks were passionate admirers of flowers; their love for them was boundless, as in them they found the most delicate and varied forms of beauty. They scattered them in the porticoes of their temples, they strewed them in the conqueror's path, and on all occasions of rejoicing they were profuse in their use of them. And who does not say,

"Bring me the flowers all young and sweet?"

In Scripture, flowers are every where to be met with, quoted as incentives to faith, love, and duty. The Song of Solomon is full of passages alluding to them. "Lo, the winter is past, the rains are over and gone, the voice of the turtle is heard in our land, the time of the singing of birds and of the springing of flowers is come. Let no flower of the spring pass by us; let us crown ourselves with rosebuds before they are withered."

Our blessed Saviour himself did not disdain to use them as emblematic of the entire dependence of man on the goodness of God. "And why take ye thought for raiment? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Even simple wild flowers call up thoughts of high import to man; but viewed in their true sense, as emanations of a love that never faileth, as sent to minister to the pleasure of man, to gladden his abode, and make his heart joyous, how dear they may well be to us for the sake of Him who bestowed them! And when we look on their beauty and wonder, let us think of His creative power, and of the protecting care He bestows even on the humblest of His creatures.

" Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee!
Where'er we turn thy glories shine,
For all things fair and bright are Thine."

Mrs. Tatham possessed a large share of that full and delicate susceptibility—one of the finest glories of our intellectual nature—which readily perceives, in looking abroad on creation, not merely the " splendour in the grace, the glory in the flower," but

" A presence that disturbs us with the joy
Of elevated thoughts,"

which " gives an awe of things above us," and scatters the hues and far-reaching emotions of heaven over our present life, blending the anticipations and foretastes of eternity with the influences of the visible and external world. And it is wise and fitting for all who can, to cherish a love of nature and solitude: not, indeed, to gratify the lone enthusiasm of our spirits by the indefinite creations of an ideal world, but to cherish and strengthen those thoughts and emotions which are fitted to the sphere of real life—to reconquer our sensibilities, to renew the freshness of pious emotion, and fill the heart with images of " vernal delight, and joy," and peacefulness; thus rendering the imaginative portion of our nature tributary to its best affections. Great was the delight of Mrs. Tatham's truly contemplative and pious mind, when it turned from the noise and bustle of the world to the deep and quiet solitudes of nature, and to the calm survey of its vegetative beauties and wonders.

And it is hardly to be doubted that it was not without a reason that Jesus so often chose the solitude of the

mountain and the desert, the stillness and majestic gloom of night, for his most solemn and prolonged devotions. He had a human nature like our own, only without sin; and it is no part of our nature's sinfulness that mountains, and gardens, and solitude, and night, and the majestic or the graceful forms of nature, have a power of their own over the thoughts and feelings, to soothe and to elevate the soul, and to bring it into that tone of sedate unworldliness—that consciousness of being linked in our being and our destiny with a higher order of essences and interests than the objects and concerns of this low scene of things, which, of all the moods of natural feeling, best harmonizes with the spirit of heavenly communion. Sometimes when we think of the beautiful garden, the living rock, the shaded brook, and the unviolated spring—piety, and the recollection of our Lord, not less than sentiment and taste for the poetic and the picturesque, might well dictate the desire, "O that I had wings like a dove, that I might flee away and be at rest," that for a season my spirit might repose from the hurry and the hum of men, pillowed upon nature's bosom, and communing with nature's God—the God of our salvation!

"Far from the world, O Lord, I flee,
From strife and tumult far,
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree;
And seem, by thy sweet bounty, made
For those that follow Thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
Oh! with what joy, and peace, and love,
She communes with her God.

There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise."

Mrs. Tatham's soul, which, by the God of nature, was endowed with a vivid sense of sublimity and beauty, had that fine faculty consecrated by the God of grace; it was hallowed to be the handmaid of religion; she intensely felt the bliss of retirement. To her the saying of the Roman hero was more emphatically just than in his lips who used it first, "I am never less lonely than when alone." Amidst the walks of her garden she enjoyed communion with her Father and her God, and could with great emphasis exclaim, in the language of the Saviour, "I am not alone, for the Father is with me!" In her garden her mind deeply mused on the garden of Eden, the garden of Olivet, the garden of Gethsemane, the garden in which was the sepulchre, and the garden of God—the paradise in the heavens. The flowers of her garden led her to the Rose of Sharon, the Lily of the Valley, the Tree of Life. She could sing, for she felt, that

"The finest flower that ever blow'd,
Opened on Calvary's tree,
When Jesus' blood in rivers flow'd,
For love of worthless me.

Its deepest hue, its sweetest smell,
No mortal can declare;
Nor can the tongues of angels tell
How bright the colours are.

But soon on yonder banks above,
Shall every blossom here
Appear a full-blown flower of love,
Like him, transplanted there."

V. Mrs. Tatham was distinguished also by her intimate acquaintance with sacred Scripture, and by her close, and frequent, and prayerful study of its contents. And to this she was indebted for the wisdom, and sobriety, and charity of her views and sentiments: and for the stability, piety, and uniformity of her conduct. The law of God's mouth was better to her than thousands of gold and silver, yea, it was more precious to her than her necessary food; she compared scripture with scripture, and from the accumulated treasures of her mind, gathered from her innumerable researches in the mine of revealed truth, she had the tongue of the wise, and knew well how to speak a word in season to the faint and weary. There was a deep sensibility in her own soul of the power of the truth, an intimate, joyful, and saving acquaintance with its convincing, sanctifying, and consoling influence, an experimental knowledge of the application to the evils and distresses of our sinful state by all the forms of threatening and promise, of terror and hope, of warning and consolation, in which the truth is set forth, which alone can make any one skilful in the word of life. All her writings are full of the fine associations which Bible study brings into the mind, and which appear amongst the texture of her thoughts. Her style of discourse was excellently correct, and what was more refreshing to the Christian mind, highly scriptural. Deeply imbued with the language and spirit of the Scriptures, which, like Timothy, she "had known from a youth," a delightful vein of Scripture expression ran through her conversation and writing. She felt that it was infinitely dangerous to rest on any thing either different from, or short of, the truth as it is in Jesus. The Bible was her oracle, her guide, her companion, and solace. She read it by day, she meditated in it by night;

much thought and much prayer were brought by her to the study of the word Divine. Hence came the singular elevation of purpose and sentiment by which she was characterised, united with the utmost simplicity and ingenuousness of character—the simplicity and unaffectedness of a great mind. The natural gracefulness of her intellectual movements, and the moral loveliness of her whole character, were brightened and sanctified by deep spirituality of mind, arising from the most interior views of religion, and cherished by the habitual cultivation of a high tone of spiritual godliness. She absorbed truth, the heaven-born, sanctifying, wonderful truth of the Bible, and she reflected it in her life and conversation. She was mighty in the Scriptures, well instructed unto the kingdom, and brought out of her treasure things new and old. Deeply versed in the sacred Scriptures, and in much of what may help to a right understanding of them, personally feeding on the glorious verities which they reveal, it was her joy and delight to converse of these Scriptures to her friends, "that the word of Christ might dwell in them richly in all wisdom and spiritual understanding." Feeling the benefit of a connected view of Divine truth, she sought after and acquired such a view of all that God hath made known for our salvation and sanctification, our guidance in life, our hope in death, and our happiness in eternity. Hence she was quite at home whether describing the scenery of the primeval garden, the picturesque and pastoral life of the patriarchal households, the plagues and glories of the Exodus, the terrors of the flood of waters, the solemn choir of angels harping over the plains of Bethlehem the carol of the new-born Saviour, the feelings of the virgin mother standing beside the cross, the triumphs and the martyrdoms of the primitive disciples, the joys of good-

ness, the terrors of vice, the changes and duties of life, the awfulness and the welcomeness of death, the aspect of the universe, as it shakes into dissolution, and the radiant resurrection of a new and happy world from the ruins of that which sin had made perishable, and the avenging fire had burnt up "with all its works." She expatiated with correctness, copiousness, and ineffable satisfaction on the doctrines of salvation, the work of faith, the duties of piety, and the living, golden, glorious hopes of heaven and immortality.

She turned to the Bible again and again, finding in it, at each new perusal, the freshness of discovery, the satisfaction of truth, and substantial food for the intellect and the soul. It is related of Dr. Kennicott, that during the time that he was employed in preparing his Polyglott Bible, he was accustomed to hear his wife read to him, in their daily airings, those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should now take, "Oh!" exclaimed he, "let us begin the Bible." Thus with Mrs. Tatham; she began the Bible again and again, tasting it each time with fresh surprise, and with new and fuller delight. The Bible was her book.*

* The name of Baron Cuvier, the celebrated naturalist, is familiar to men of science as a household word, since in the departments of natural history and comparative anatomy, and more especially by his researches in fossil geology, he has acquired higher fame than almost any other of his contemporaries. Of Clementine Cuvier, the daughter of this learned French Baron, it is said that the Bible was dear to her heart, and that she felt a high delight in recommending its truths to others. Often would she seat herself in the cottage of the humble peasant, and with a countenance lit up with holy fervour, her fine intelligent eye beaming with a purer intensity, she would urge, in strains of

The decision of mind and character by which Mrs. Tatham was marked, was no doubt one of the sequences which flowed from her felt possession of the meaning, and her vigorous grasp of the truth, of Scripture. A fine expression of that decision she supplied on her first visit to Nottingham, when her acquaintance with Mr. Tatham commenced. In conversation at that time, she manifested considerable richness and power, and reasoned with a force that bore the peculiar stamp and energy of her mind. It being argued, by some of her friends, that playing at cards and similar amusements were quite harmless, she in a manner the most luminous and convincing overthrew the dangerous sentiment, and effectually satisfied those who composed the company on that occasion, that such employment of time and occupation of mind were unsuited to the dignity of the human being, and incompatible with the vocation of a Christian.

Indeed her conversation was habitually serious, brightened by intelligence, and warmed with temperate,

more than earthly eloquence, the claims of Him who came to "seek and to save that which was lost."

When the cold remains of Clementine were deposited in the coffin, an incident occurred which it may be interesting to mention. It is customary in France, on such occasions, to raise the hands of the deceased, place them on the breast, supporting them in that position by some object which was valued by the departed. In this case, the attendants had selected a volume of sermons which Clementine had highly prized. When the Baron came to take the last look of the body of his daughter, he inquired what book supported her hands, and on being told, "That will not do," said he; "the Bible was my daughter's book; is there not one here?" An interleaved copy was shown him, which, on looking at the title-page, he instantly recognised. "Ah!" he exclaimed, "that was her book;" and he placed it under the hands of the lifeless body.

heartfelt cheerfulness. Her candour and good sense commended her society, not only in general, but to those who differed from her in opinion on matters of church order, and even on articles still more weighty. To her belonged a modesty and diffidence in communicating her sentiments which effectually won upon others, and marked out the simplicity, humility, and purity of her mind; whilst she was prepared, in cases where the voice of conscience was clear and strong, to manifest firmness, boldness, and consistency, worthy of a veteran in the Christian army, and of a martyr in Immanuel's cause.

From her constant use of the Divine Scriptures, she acquired the tone, and spirit, and expression of humble, lively gratitude and praise to God by which she was distinguished. She could exclaim, "It is a good thing to give thanks to the Lord; it is pleasant, and praise is comely." She admitted, what has been well expressed by that richest of all affluent writers, Jeremy Taylor, that God's "mercies are more than we can tell, and more than we can feel; for all the world in the abyss of the Divine mercies, is like a man diving into the bottom of the sea, over whose head the waters run insensibly and unperceived, and yet the weight is vast, and the sum of them is immeasurable; and the man is not pressed with the burden, nor confounded with numbers; and no observation is able to recount, no sense sufficient to perceive, no memory large enough to retain, no understanding great enough to apprehend this infinity." Mrs. Tatham in some sort felt the waters, "that" in general "run insensibly and unperceived." She was not therefore morose and gloomy, dark and complaining. On the contrary, her mind was the scene of tranquillity, her heart was the

region of cheerfulness, and in her tongue was the law of kindness. In fine, the spirit, the influence, and the virtues of Christianity, appeared with undeviating uniformity, diffusing a serene if not dazzling splendour, which adorned and imbued her whole behaviour. Her mild mein, together with the natural and easy manner that religion seemed to pervade and surround her, like an atmosphere in which she lived and moved, were delightfully prepossessing. And the heart even that did not vibrate to hers, felt at least satisfied with her piety, equally unaffected by her, as it was amiable in the eyes of every beholder. Mrs. Tatham was the altogether Christian.

The memorial of her faith and hope may be given in those few words of the Apostle Paul, words of unequalled emphasis and immeasurable fulness, "To ME TO LIVE IS CHRIST, AND TO DIE IS GAIN."

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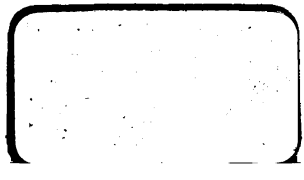
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